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Chetham Society Publications
Old Series Vol. 114

THE

DIARY AND CORRESPONDENCE

OF

DR. JOHN WORTHINGTON'S

MASTER OF JESUS COLLEGE, CAMBRIDGE, VICE-CHANCELLOR OF THE UNIVERSITY OF CAMBRIDGE, ETC., ETC.

Diary
Vol. 2
Pt. 2

FROM THE BAKER MSS. IN THE BRITISH MUSEUM AND THE CAMBRIDGE UNIVERSITY LIBRARY AND OTHER SOURCES.

VOL. II.—PART II.

EDITED BY
RICHARD COPLEY CHRISTIE,
CHANCELLOR OF THE DIOCESE OF MANCHESTER
PRESIDENT OF THE CHETHAM SOCIETY.

PRINTED FOR THE CHETHAM SOCIETY.
M.DCCC.LXXXVI.

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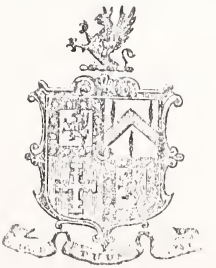

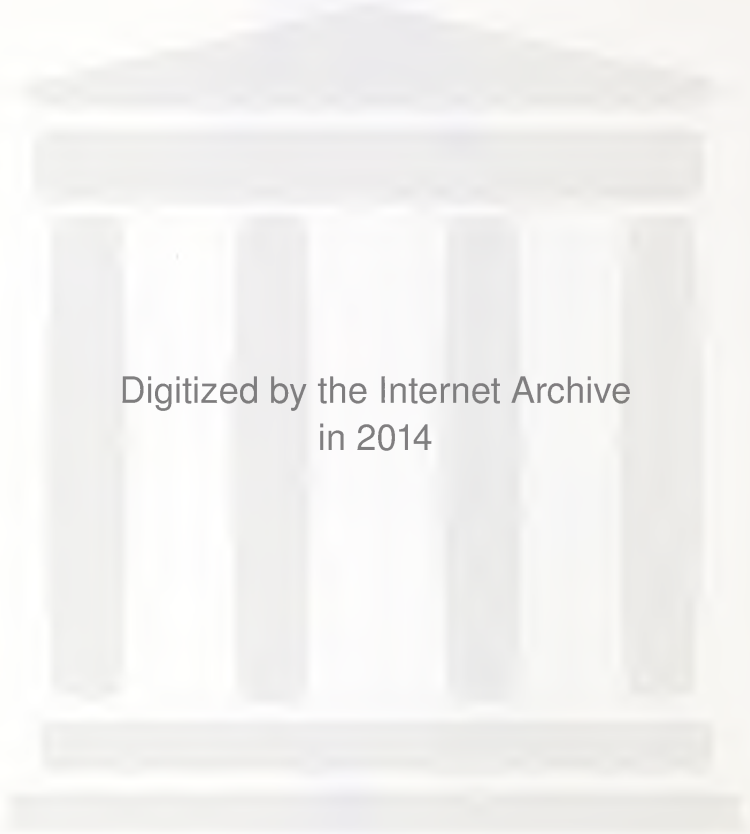
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Vol.114

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PREFACE.

The first volume of the *Diary and Correspondence* of Dr. Worthington was printed for the Chetham Society under the editorship of the late Mr. James Crossley in 1847, and was followed in 1855 by the first part of the second volume. Each of these was enriched by copious notes, explaining not only the obscure allusions, and identifying the persons referred to, but pouring forth, sometimes from the inexhaustible stores of the editor's memory, sometimes from the books and manuscripts in his library, a flood of illustration of the persons, the books, and the matters mentioned in the correspondence.

The greater part of the volumes edited by Mr. Crossley are occupied by the correspondence between Worthington and Hartlib, and while there is hardly one of the theological, the philosophical, or the learned writers, who were their contemporaries or immediate predecessors that is not referred to, by far the greater number of the names are those *obscurorum virorum*, some of whom are to be found noticed in no biographical dictionary, while others, though mentioned, have received hardly any attention. No one could be more fitted than Mr. Crossley for editing this correspondence, for it is probable that no Englishman of the time had so wide and accurate an acquaintance with the English

and Latin literature of the seventeenth century; in his notes he has given us the results of forty years' reading, and has thus produced a volume containing more entertaining matter to those who are interested in the literary and theologo-philosophical disputes of the times, than so far as I know is elsewhere to be found. It is more than thirty years since my own attention was first called to the work (which I then little thought it would devolve upon me to complete), by the late Mark Pattison, who was struck with amazement, as many others have been, at the extraordinary amount of knowledge and reading which the notes displayed. Professor Masson (*Life of Milton*, vol. iii. p. 194) refers to it as "one of the best edited works known to me, the foot-notes being very nuggets of biographical lore."

The notes to the second volume edited by Mr. Crossley, though not of less interest, are fewer in number, particularly in the latter part; and as from the time it was issued in 1855, Mr. Crossley seems to have entirely laid the work aside, it may not unfairly be assumed that like many other editors before and since, he had become weary of the task he had undertaken.

From the year 1855, the concluding part of the *Diary and Correspondence* (vol. ii. pt. ii.) has been regularly announced among the volumes in progress, and at most of the annual meetings of the Society, inquiries were addressed to Mr. Crossley (who had been elected President in 1847, the year in which the first volume was issued), as to when it was likely to appear. For many years, the stereotyped answer was given by the President, that it was only postponed to make

way for other books of interest, and that if at any time no other work was ready, it could be completed and issued at a few weeks' notice. Of late years, and after the publications of the Society had fallen into considerable arrear, the reply was that the volume was nearly ready and would speedily appear.

Upon Mr. Crossley's death on 1 August, 1883, his niece and executrix Miss A. C. Clough, expressed her wish to edit and complete the volume, a wish, it need hardly be said, cordially acceded to by the Council of the Chetham Society; but upon her death, which occurred a year afterwards, it was found upon inquiry that no trace could be discovered either among Mr. Crossley's or Miss Clough's papers, of the transcript of the unprinted portion of the Diary and Correspondence, or of any notes, collections, or manuscripts, made or acquired by Mr. Crossley, with a view to the completion of the work. In these circumstances, the Council obtained a transcript of the remaining portion, which was made by Mr. H. Kensington, of the British Museum, from the Harleian MS., and I undertook to superintend the volume through the press. In the meantime the sale of Mr. Crossley's books and manuscripts took place. No item of the latter appeared to refer to Worthington; but in one of the lots of undescribed manuscripts, which passed into the hands of Mr. J. E. Bailey, F.S.A., the Secretary of the Chetham Society, and which consisted of a large bundle of loose sheets of paper, was found the missing transcript of the unprinted portion of the Diary and Correspondence, with one specimen page printed, but without any notes, and

it does not seem improbable that one cause of the non-appearance of the volume was, that Mr. Crossley had lost the transcript among his enormous mass of papers and books.

I cannot expect for the present volume the popularity of its predecessors. Dr. Worthington himself was a pious and learned man, possessed of a sincere devotion to his sacred calling, but no bigot; an excellent specimen of a seventeenth century clergyman and university dignitary, with abilities and attainments above the average of his fellows. But he was in no sense a remarkable man, and his diary is absolutely without interest, being chiefly a record of places where he preached, and of the state of his health. Living through one of the most exciting periods of our history, he hardly ever mentions any public event, and though a sincere Royalist, inclined in early life to Presbyterianism, he has only one mention of the king's misfortunes. On Jan. 30, 1648-9, the entry in his diary is, "King Charles was beheaded." A few matters relating to Jesus College during his Mastership, and to the University whilst he was Vice-Chancellor, are noted at somewhat greater length, and possess some little interest; but only one affair was of sufficient importance to the good doctor, to receive more than the briefest note; but this, it is true, was an affair of such transcendent importance to the Master and Fellows of the College, that we cannot be surprised that King Charles and the Parliament sink into utter insignificance beside it. Half a line is devoted to the execution of the King; two pages are occupied with the election of the College cook! The letters

written by Dr. Worthington himself are not of much more interest than his diary; but he was fortunate in his correspondents. The letters of Samuel Hartlib, which occupy the greater part of the first volume, are not only of great interest in themselves, but are written by one of the most ingenious and remarkable characters of the time: a man whose writings and whose life certainly deserve much greater attention than they have ever received. But full of interest as are the letters of Hartlib, there can be no doubt that the special popularity of the book arose from the editor's notes, which in this concluding portion of the work I have attempted neither to rival nor imitate.

The volume now issued extends from October, 1667, to November, 1671, in which month Dr. Worthington died, only three weeks after the date of the last letter which we have from his pen. The correspondence itself will not be considered as in general of equal interest with that in the early part of the work. In that portion of the work edited by Mr. Crossley, while we have one hundred and two letters addressed to Dr. Worthington, we have only seventy-three written by him. In the present volume the proportion is changed; it contains forty-six letters written by Dr. Worthington, and only twenty-one written to him. Of these forty-six, a considerable number are applications for preferment, and complaints of the state of the writer's health. The real interest of this concluding volume consists in the correspondence with Dr. Henry More, and Dr. N. Ingelo. Dr. More was one of the most popular writers of his day, and was one of the few Englishmen whose name and whose

writings were held in esteem beyond the limits of his own country. It was said of him, that by the popularity of his books he made the fortunes of his publishers. But his works have now fallen into utter oblivion. In his own day he was considered as the leader of the religious Platonists, and as the equal, if not the superior of his friend Cudworth; but posterity has judged more justly, and has placed Cudworth on a pedestal to the height of which More would in vain aspire. But though we have ceased to care for his writings, the man will ever interest all who admire the combination of high talent and profound learning, with the greatest moral excellence. Dr. Worthington shared the moderate Arminianism of his friend, but while himself inclined to mysticism, his more commonplace nature restrained him from falling a victim to Trismegistus and the Cabbalistic writers. But though it is no light meed of praise to Dr. Worthington, that to his judgment More submitted several of his writings for revision and correction, yet we cannot but regret that when Baker prepared and arranged the latter part of their correspondence, he did not give the larger share to Henry More, and the smaller to Worthington.

Bentivolio and Urania is perhaps even less known, and is certainly less read at the present day than the *Divine Dialogues*. It is difficult to suppose that it could ever have been popular, for its portentous dulness and heaviness is such, that we feel inclined to say of it and of its author,

"Both in his verse, and in his prose,
The essence of his dulness was
Concentred and compressed so close,
Twould scarce be made Gentlewoman
On [illegible] grandame's [illegible]

But it was certainly read, and was thought a work of merit and interest in its day, and no student of the literary history of the Restoration period can afford to neglect the romance and allegory of Dr. Nathaniel Ingelo.

When I undertook this volume, I originally intended to print the Diary and Correspondence without note or comment. To have attempted to annotate it upon anything like the scale adopted by Mr. Crossley in the first volume, would have required an amount of time which would have caused a long delay in issuing the volume, and I fear that even then my notes would have compared unfavourably with the not only learned, but lively and entertaining annotations of the original editor. But a certain number of notes seemed, upon consideration, required, to enable the reader to follow the correspondence without inconvenience, and to understand the allusions to the men and the matters with which the writers assumed each other to be well acquainted, and I have accordingly, though with some reluctance, inserted such notes as I have thought were necessary. The materials for the greater part of these notes have been furnished either by Mr. J. E. Bailey or Mr. John Cree, and I have done little more than select and arrange them, with some additions of my own.

It appears from a slip inserted in the first volume, that a notice of the lives of Worthington, Hartlib, and Dury, was originally intended to have been prefixed thereto, and it is there stated, that the length of the volume had rendered it necessary to postpone this notice until the concluding portion of the work. It is to be regretted that Mr. Crossley

did not carry out his design, but of any preparation for it, as for the notes to the remainder of the Diary and Correspondence, no trace has been found. It does not seem necessary to give any account of the life of Worthington, as the Diary and Correspondence, with the notes, and the Appendices to this present volume, give all the biographical details that can be needed. Of Hartlib — the friend of Milton, — the promoter of learning, science, and agriculture, the great medium of communication between the scholars and divines of England and the Continent, two lives — one in English, the other in German — with notices of his writings, have appeared since the publication of the first volume. In 1865, Mr. Henry Dircks published *A Biographical Memoir of Samuel Hartlib*, a somewhat meagre narrative, with a useful and tolerably full, though by no means exhaustive, catalogue of his writings. More recently — in 1884 — Mr. Frederic Althaus contributed to Brockhaus' *Historisches Taschenbuch* an admirable life of Hartlib (*Samuel Hartlib. Ein deutsch-englisches Charakterbild*), which contains everything that seems to be known or that need be said concerning him. It is much to be wished that Mr. Althaus would translate and publish it in English, with a complete and accurate catalogue of Hartlib's writings; a satisfactory life of this remarkable and interesting man is still a *desideratum* in our literature.

Of John Dury the religious pacificator, the best and indeed the only satisfactory account that we have in English, is that contained in an excellent article in the *Christian Remembrancer* for January, 1855 (vol. 29), on "Dury, Calixtus,

and the Peacemakers." It is principally based on the work of Benzelius *Dissertatio Historico-Theologica de Johanni Duræo Pacificatore celeberrimo* (Helmstadt, 1744), by far the fullest and most accurate account of Dury which exists. It was a Thesis delivered before the Ecclesiastical Historian Mosheim (then Professor of Theology in the University of Helmstadt), to whom Oettinger (*Bibl. Biographique*, vol. i. col. 453) erroneously attributes the work.[1] A detailed biography of this excellent man, who devoted fifty years to a vain attempt to reconcile the differences of the Protestant Churches, and whose character, writings, and adventures, are equally worthy of attention, could not fail to prove a work of interest and value. We may at least hope that in the pages of the *Dictionary of National Biography* he will be treated less inadequately than has hitherto been his lot.[2]

It was originally my intention to add to this volume a catalogue *raisonnée* of the writings of Dr. Worthington, printed or in manuscript. No list of such writings even purporting to be complete has ever appeared, and I have found so much matter to add, and so many inaccuracies to correct, especially in reference to Worthington's edition of the *Christian's Pattern (The Imitation of Christ)*, that it would

[1] He falls into a similar error in reference to the Thesis of George Henry Arnold, printed at Wittemberg in 1716, *Historia J. Duræi, qua ea in primis quæ Petrus Bælius et Gottfridus Arnoldus tradiderunt, diligentius investigantur et explicantur*, which he attributes to J. C. Cöler, who presided on the occasion when the Thesis was delivered.

[2] The best article on Dury in any Biographical Dictionary is that in Chalmers, but in fact no satisfactory biography of him can be written by any one who has not carefully read and studied the whole of his works, nearly all of which contain important biographical details.

have caused a further and perhaps considerable delay, had the issue of this volume been postponed until the catalogue was completed, and until some points of doubt and difficulty which have arisen, had been satisfactorily cleared up. I propose therefore to devote a subsequent volume of the publications of the Chetham Society to an account of the writings of Dr. Worthington.

A few letters which had escaped the notice of Mr. Crossley, and which should have appeared in the earlier volumes, are inserted in the Appendix, as well as some interesting letters addressed to John Worthington the son, relating to his father's life, and several other pieces bearing on the subject.

The arrangement is in general that adopted by Baker in his manuscript, which is usually chronological. In one or two cases, however, where several letters relate to the same subject, they have been placed together, and this has interfered to some extent with the chronological order.

The Index to this and the preceding part of the second volume has been prepared by Mr. John Cree, to whom, as well as to Mr. J. E. Bailey, I must express my thanks for much valuable assistance.

R. C. C.

Glenwood, Virginia Water,
March 20th, 1886.

DIARY AND CORRESPONDENCE

OF

DR. WORTHINGTON.

British Museum.
Harl. MSS. *(Baker's Collect.)* No. 7045, fol. 168 to 228.

[From Dr. Worthington's Almanacks.]

Aug. 20. My man fell ill. Aug. 22. This day I fell ill. Aug. 24. My daughter Ann sick.

Aug. 25. My maid A. N. fell ill.[1] Aug. 27. My second fit. Aug. 30. My third fit. Damaris ill, 27. Sept. 2. My fourth fit. Sept. 5. My 5th fit. Sept. 8. My sixth fit. Sept. 11. My 7th fit.

Sept. 12. Damaris sat up, and began to recover. Sept. 14. My 8th fit. Sept. 17. My ninth fit.

Sept. 18. This day Ann sat up. Sept 20. My tenth fit, had no cold nor burning fit.

Sept. 23. My 11th fit. Sept. 26. My 12th fit. Sept. 29. My 13th fit. Oct. 2. My 14th fit.

Oct. 5. My 15th fit. Oct. 8. My 16th fit. Oct. 11. 17th fit. Oct. 14. 18th. Oct. 17. My 19th fit.

Oct. 20. My 20th fit. Oct. 23. 21st fit. Oct 24. I began to step out of doors. Oct. 26. 22d fit.

[1] Probably Ann Nidd, to whom Worthington left 50s. by his will.

Oct 29. My 23d fit. Nov. 1. 24th fit. Nov. 4. 25th fit. Nov. 6. 26th fit. Nov. 9. 27th fit.

Nov. 12. 28th fit. Nov. 15. 29th fit. Nov. 17. I went to church, it was raw and rainy.

Nov. 18. My 30th fit. Nov. 21. My 31st fit. Nov. 24. My 32d fit. Nov. 27. My 33d fit.

Nov. 30. My 34th fit. Dec. 1. I went to church, it was a raw rainy day. Dec. 3. 35th fit.

Dec. 6. My 36 fit. Dec. 8. 37th fit, I went to church and preached; at night my cold fit came.

Dec. 11. My 38th fit. Dec. 14. My 39th fit. Dec. 15. I preached or expounded.

Dec. 17. My 40th fit. Dec. 20. My 41st fit. Dec. 21. My 42nd fit. Dec. 22. My 43d fit.

Dec. 23. My 44th fit. But this fit was less. Dec. 24. My 45th fit. Dec. 25. My 46th fit.

Dec. 26. My 47th fit. Dec. 27. My 48th fit. Dec. 28. My 49th fit. At night, it pleased God in mercy to visit me, and I felt little or no fit.

Dec. 29, Dec. 30, Dec. 31. I felt no fit; an unexpected and undeserved mercy.

To my very loving friend Dr. Worthington, near Grantham.

[From Archbishop Sheldon.[1]]

Sir,

I have a good while since obtained a promise of the Prebend of Aswardby or Asgarby[2] for you, but have hitherto

[1] See vol. i. p. 28.

[2] The prebend of Asgarby was vacant by the death of Thomas Tireman. He died, according to Dr. Worthington (*post* p. 268), on St. Bartholomew's day (Aug. 24), 1667. Between him and Worthington, Le Neve inserts "Thomas Newcomen, presented by the king in 1660" (*Fasti*, vol. ii. p. 103), but it would seem that that presentation, being made while Tireman was living, was not valid. John Worthington, D.D., was installed on the king's title, 25 June, 1668. Asgarby is four miles south-east of Horncastle-on-the-Wolds.

forgotten, that I had given you no notice of it, till I was put in mind of it by other suitors, that came to petition for it. It is a Prebend in the Church of Lincoln, and is secured for you, till you think fit to take out the seal for it. I could wish, if you can conveniently, you come up to town about it yourself, that I might make you known to my Lord Keeper, in whose disposal now it is,[1] that if at any time hereafter some better opportunity might happen in his power, of doing you a further kindness, you might not be a stranger to him. And you may always be assured of my kindness, being

Sir, your very loving friend, Gilb. Cant.

Lambeth House, Nov. 16, 1667.

To the Archbishop of Canterbury.

[From Dr. Worthington.]

May it please your Grace,

I received your Grace's letter on Nov. 18, and am in duty obliged, to return my humbly thankfull acknowledgments, for your Grace's remembrance of me.

As to what your Grace writes about my coming up to London, to take out the seal, with the mention of a further favour, of making me known to my Lord Keeper, I would in obedience most readily begin the journey, but that I am utterly disabled by sickness. It hath pleased God to afflict me with a quartan ague, which began Aug. 20, and hath at some times handled me severely. I have [not] ventured abroad, till of late I began to step out of doors into the garden or yard, but not being able to endure the weather long, I am forced soon to return.

This being my present condition, and the weather and way being so bad in this dead of winter, that I cannot undertake such a journey, without the manifest hazard of my life. I know, your

[1] As the prebend had become void during the vacancy of the see of Lincoln, the right of presentation was in the crown.

Grace hath so much tenderness and compassion for me, as favourably to interpret my not coming up to town at this time, in the meanwhile I shall procure some friend to do for me, what is to be done at the seal. And as soon as God shall please to restore my strength (which he hath begun), I shall not delay, to pay the duty I owe, in person, which now I can only do in paper.

The last clause in your Grace's letter, lays a further obligation upon me, in assuring me of your Grace's readiness for my better accommodation, upon any good occasion. And may it please your Grace favourably to consider, that, to what I mentioned in my former letter, as inducing me to seek a removal hence, I might add, that I fear the place, as being too near the Fens, is not healthfull, at least not to us, all in my family having been sick more then once.

I humbly beseech your Grace to pardon me, if I yet more particularly represent my thoughts. Since my coming to live in a lonesome country village, too remote from a market town, and more especially since the death of my wife, I am made sensible of many inconveniences, as to myself, and my family; and how much it would be for our good, to be disposed of in or near a good market town, particularly in or near London, or which respects me, either of the Universities, or Eton, which would be to me a singular advantage in respect of books (for which I valued Manchester College) and of being near to scholars, no sort of life is so desirable to me, as the collegiate regular life, yea, that which looks a little like it, the orderly living under a rule in Hospitals, has been very pleasing to me, to behold.

And now that I have thus opened my inward thoughts, I humbly refer them to your Grace's charity and favour. I boast of no merits; but I hope, I know how to value, and greatfully to resent favours from my superiors; and it becomes me according to my power, to approve myself

Your Grace's &c.,

J.[ohn W.[orthington.]

[Patent for the Prebend of Asgarby, 3 Dec., 1667.]

Carolus secundus Dei gratia Angl:, Scot:, Fran:, & Hibern: Rex Fidei Defensor &c. omnibus ad quos presentes Literæ pervenerint Salutem. Sciatis quod nos de gratia nostra speciali, ac ex certa scientia et mero motu nostris dedimus et concessimus, ac per presentes pro nobis Hæredibus et Successoribus nostris, damus et concedimus Dilecto nobis in Christo Johanni Worthington Clerico Sacræ Theologiæ Professori Canonicāt: sive Prebeñd: vocāt Askerby infra Ecclesiam nostram Cathedralem Lincoln: quocunq; modo jam vacañ: Et ad nostram donationem collationem et liberam dispositionem pleno jure spectañ: Habeñd: teneñd: et gaudeñd: predict: Canonicat: sive Prebeñd: præfato Johī Worthington, durante vita sua naturali, cum omnibus et singulis profic̄:, commoditat̄: emolumēnt: dividēn: excrescēn: refec̄ion: quotidiañ distribuc̄ōn: domibus mansionibus a'dificiis cæterisq; juribus ac præeminēn quibuscunq; dict: Canonicat: sive Prebend quovis modo pertinen: sive in posterum spectan: adeo plene libere et integre ac in tam amplis modo et forma pront ultimus Canōn: sive Prebendañ: ejusdem aut aliquis alius sive aliqui alii Cañon: sive Prebendār: Ejusdem dict: Canonicat: sive Prebend vocat Askarby habuit tenuit percepit et gavisus fuit, habuerunt tenuerunt perceperunt ant gavisi fuerunt, sive habere tenere gaudere et percipere debuit seu debuerunt. In cujus rei testimonium, has Literas nostras fieri fecimus patentes. Teste me ipso apud Westm̄: tertio die Decembris, anno Regni nostri decimo nono.

Pr. Dnum Custodem Magni Sigilli Angliæ.

In a Letter to Dr. More,[1] *Nov.* 29, 1667.

[From Dr. Worthington.]

I received a letter from my Ld. of Canterbury, importing, that he had obtained of the Ld. Keeper for me the Prebend of Asgarby (it is near Bullingbrook). But as you joy me for this Prebend, so

[1] See vol. i. pp. 55-6. The *MS.* of the second (and unpublished) part of Dr. More's *Life*, by Ward, was sold at Mr. Crossley's sale for £2 8s.

I wish you would refresh and joy me with the news of your being about a Body of Natural Philosophy. I cannot but think you are about it, and if you will tell me so, I will keep it private — you have as highly commended Des Cartes, as is possible, and as knowing no better method of Philosophy, you recommend it effectually in some parts of your books, whereby you had so fired some to the study of it, that your Letter to V. C. (which came long after)[1] could not coole them, nor doth it yet: but they are enravisht with it, and derive from thence notions of ill consequence to religion, you being sensible of this great evil, as also of the uncertainty of his Philosophy throughout (as you intimated to me) you cannot but think, how much it concerns you to remedy this evil. And seeing they will never return to the old Philosophy, in fashion when we were young scholars, there will be no way to take them of from idolizing the French Philosophy, and hurting themselves and others by some principles there, but by putting into their hands another Body of Natural Philosophy, which is like to be the most effectual antidote. And to do this will be more easy to you than any, because you have so fully consider'd it, and the chief materials of a new Phisiologie, you have more or less treated of in your other writings, the substance of which you may transfer into this book. This hath been much in my thoughts, but I suppose more in yours. The good news of Mr. Stillingfleet's[2] recovery coming on my ague day, did almost put by my fit, and I believe the news of your being about a Body of Physicks, would have as happy an effect. You bid me not read, nor study, I cannot do either much, for writing of letters, which yet is as bad as either. But if I should totally abstain from books, I should find this hermitage more tedious, and the short days would be as long as in June. I have no body comes at me. The neighbors say, they are not fit company, and they are abroad with their cattell. I have no great acquaintance with ministers, nor see any, but as they come to preach on Sundays — I have none but those of my family

[1] See *ante*, p. 233.

[2] Edward Stillingfleet was at this time Preacher at the Rolls.

to speak to. I am more an hermite, then some that are called so— yesterday I receiv'd a very sympathizing letter from Mr. Fowler of Northill in Bedfordshire,[1] inviting me to divert myself at his house: which I should gladly do, if I were fit to travell; but instead thereof, I shall invite him hither — but if I have his company, I doubt he cannot stay long. My ague fit on Sunday last was more for thirst and drought, and left me more dull and heavy, after I rose about three in the afternoon, then any fit I have had of a long time: it was somewhat less on Wednesday. I doubt, as the weather grows colder, I shall find it more tedious in this house, an inconvenient house to be sick in, though I scarce have been free from mason or carpenter to work in it. I lye in a chamber without a chimney — two chambers only have chimneys;[2] one that is matted, which is reserved for strangers, when they come to lodge here. Besides, the matted room is out of all hearing, and the maid that attends the children, and knows only how to order things for me on my ague days, is with the children at the other end of the house, in a chamber with a chimney, next to which I am forced to be, that she may be at hand in my sickness—besides, it is some refreshment to be with or near the children. But there is a congruity in all this: for being now in God's school of discipline, it is suitable, that hardships and outward discomforts and

[1] Edward Fowler, who took his degree of B.A. at Corpus Christi College, Oxford, and his M.A. at Trinity College, Cambridge, was at this time rector of Norhill or Northill, Bedfordshire, to which he had been "preferred" by Amabel, Countess Dowager of Kent, whose chaplain he was. According to Wood, who gives a long account of him and his works, he wheeled about with the times. Always a Whig and a Latitudinarian, he was promoted by William III. to the bishopric of Gloucester in 1691, on the deprivation of Frampton for not taking the oaths. He was on terms of great intimacy with Worthington, whose executor he was, and to whose wife he appears to have been related. Dr. Whicheote calls him "Cosin Fowler" in the note at the end of Dr. Worthington's will. (See Appendix.) As will appear from succeeding letters, he submitted his principal work, *The Design of Christianity*, to Worthington for revision. After Worthington's death he edited three of his works left in *MS.*, *A form of sound words, or a Scripture Catechism*, 1673; *The Great Duty of Self-Resignation*, 1675; and *Forms of Prayer for a Family*, 1693.

[2] Probably by reason of the Hearth Tax.

difficulties should attend me, till he shall set me free and dispose otherwise, if he please to shew me that favour. In the meanwhile that the place, solitude, &c., should make for humiliation, is fit. I wish I knew, what would moisten and quench thirst, and cool best in hot fits, and is most safe. I drink warm beer, I fear too much, yet seldom a quart, and eat prunes, and would suck oranges but they prove now very dry, yet I thank you not the less for them. Julebs and Almond milk I have done with long since, I used them in Sept., but I thank God, I am not so weak as then, nor have any burning fits. I now eat my meat better, and stir abroad, when the weather permits. I was once at church, and officiated there, and hope to do so again next Sunday. Every third Sunday is an ague day, and then I am forced to procure help. But that [it] is dirty all about us, and so to Boothby,[1] I should stir abroad more, and harden myself. I must not impatiently long for recovery, but be willing to endure this fiery tryal (how great soever, yet little to what the Apostle means, that others felt) which began Aug. 8, and patiently to continue in the furnace, till God setts me forth, and should not so much desire to come forth, as to come forth more purify'd and refined, leaving my dross and dregs behind.

For the Revd. Dr. John Worthington, Rector of Ingoldsby, &c.

[From Seth Ward, Bishop of Salisbury.[2]]

Sir,

I am very much obliged to you, that you are pleased to concern yourself in what befals me, and I take very thankfully your congratulation of the Bishopric of Sarum, which his Majesty hath been pleased to bestow upon me, and I beseech Almighty G[od] to enable me to be serviceable there. I thank G[od] I do in some measure understand, that after a competency provided, all that is

[1] Boothby Pagnall, a few miles west of Ingoldsby.

[2] Seth Ward, Bishop of Exeter, was elected Bishop of Salisbury 5 September, 1667. See vol. i. pp. 302-4.

beyond, is no otherwise considerable, then as a man is rendred more able to serve the publick, and to be assistant to worthy and deserving persons. As for yourself, since the time of my first acquaintance, wherewith you have been pleas'd to honour me, I have had that respect for you, which is due to persons of the greatest desert for learning, humility, piety, industry, and general usefulness. And it hath been no small grief to me, that my sincere desires and endeavors to serve you, have not had that effect, which I have desired; and I shall count it a great favor from G[od], if he shall be pleased to make me instrumental in serving you, in any such way, as is agreeable to your particular inclinations, and that scope which your letter signifies. Instead of speaking to the particulars of your letter, I must humbly entreat you to accept of this general declaration, which I have made: which as it will oblige me to serve you upon any particular occasion, which may offer itself, so I do assure you, that I shall not fail upon any opportunity, which shall be offered to make it appear, that I am

Worthy Sir, Your most affect. friend, brother,
and servant, Seth Sarum.

Westmin. Dec. 3, 1667.

To the Revd. his honoured friend Dr. Worthington, &c.

[From the Rev. Edw. Fowler, Rector of Northill, Beds.]

Honoured Sir,

I have received yours, the contents of which have heartily afflicted me, your circumstances are very sad, but blessed be God, who as you write, hath not left you comfortless. God calls out his most able soldiers, to the sharpest tryals, and I question not, but that he will carry you through them, and so sanctify them, that at last you shall experiment the love of a gracious Father in them, and say from your own experience, that it was good for you, that you were so afflicted. No afflictions at the present are joyous, but grievous, but at last they bring forth the peaceable fruits of righteousness to them that are exercised by them. Now hath God

given you an opportunity of living those very excellent sermons, on patience, you preached at Benet Fynk. How soon your case may be mine, God knows, but I much fear, I should not so Christianly bear such afflictions, as I perswade myself, you do. Your quartan is a very uncomfortable companion, as I know by experience, having once been afflicted with it, between half a year and 3 quarters, for all which time I was fain to hire a Curate, and preached not once. My fits were such, as I have scarcely heard of the like; for some time they would last 36 houres, for a long time 18 houres, and I think to the last they were nine houres long. I was at last cured by this following medicine, which by a strange providence, I was directed to by a stranger, as I passed one afternoon through Cheapside. A woman espying me walking in the street like a ghost, called to me, and asked me, what I ayled. I told her my disease, she then told me, if I would take her counsell, I should be rid of my ague before the third fit, or at least before the fourth. I answered, that I had tampered with many receipts, but they all signified nothing. I desired her to tell me hers. Accordingly she did, and it was as followeth. Take three spoonfuls of the juice of Lemmons, when you feel the first grutching of your cold fit, a pint of burnt white wine sweetened, with two or three blades of Saffron in it, in the midst of the cold fit, and another pint, in the midst of the hot. She then askt me when my fit came, and where I lived, and sayd, she would be with me. Accordingly, after I had taken my first pint, and was gotten to bed, she came in. Finding me in great heat, she called for the 2d pint, and saw me drink it. Then she sat discoursing with me by the bed-side, told me that she was confident, that I would not have above one, or at most two fits more, and that possibly I might have no more. But if I had the next fit, and so the third (if it came) she wished me to take the like medicine again. She told me that she was Dr. Butler's niece, and lived with him in Cambridge,[1] and that from him she had divers receipts.

[1] Dr. William Butler of Clare Hall, Cambridge, was an eminent and eccentric physician who died in 1616–17. "On the 29th of January" says Fuller (*Hist. of University of Camb.*, edit. of 1840, pp. 306-7), "died Mr. William Butler, the Æsculapius

She said, possibly, when I was well, I might have the Jaundice. If so, she would advise me only to throw the first water I made, into the fire, every morning, and that would cure me. But I had no occasion to try that experiment. When she was departing I desired her to tell me her name, and where she lived, and if I was cured, I would requite her kindness. She answered, that it was meer pitty, and no other motive, that induced her to call to me in the street, and give me that visit, and would tell me neither. And so away she went, and I never heard more of her. But now to acquaint you with the success. A second fit came, I took the same medicine again: and from that time to this, which was 7 or 8 years since, I never heard more of my ague. I having told it to a friend of mine, a minister in Huntingtonshire, it cured him, and he told me since, he hath cured divers with it, and particularly told me of an old man in his parish, that having taken it, was cured, but it after returned, and upon taking it again, he was again cured. If you think good to try it, I should much rejoyce, if it might prove successfull. It was bitter weather, when it cured me, but it was March, as I take it. That year, it was sharp weather, till about the middle of May. I know not, whether the time of the year might have any influence to produce a good effect, but I could not learn by the woman, but that all times were alike. When you are thirsty, I wish you would drink Pippin-Posset drink, that is, Milk turned with nothing but Pippins sliced into it. It is very refreshing and an excellent cooling Juleb. Sir, were I in a capacity, I should not think much of taking a longer journey to visit you: but I am very crazy, have kept my chamber and house about 3 weeks with a feaverish distemper, which at last turned to an excessive cough. I thank God, I am much amended, but not yet well. It hath made me so tender, that such a winter journey will not be born by me, without hazard of my life. But if it please God, that I have my

of our age, as by the inscription on his marble tomb in the chancel of St. Mary's will appear . . . . He gave to Clare Hall, whereof he was fellow, a chalice with a cover of beaten gold, weighing and worth three hundred pounds, besides other plate and books to the value of five hundred pounds."

health, if you cannot by reason of the continuance of your ague, come into our parts, I will do my endeavour to see you in the spring. I would to God, you had a good living hereabouts, and that I might be instrumental to your removal. I have written, as you desired, to Mr. Lister, and that he might hasten his letter to you, I have sent this to him, and desired him to enclose it in his. Thus with mine and my wife's heartiest affections and service presented, with my prayers for your recovery, and the happiness of yourself and all yours, I rest

Sir, Your most affect. servant,

Northill, Dec. 14, 1667. Edw. Fowler.

There is a very worthy design of compiling a Synopsis of the critical and other commentators upon the Scriptures, on foot, the author Mat. Pool.[1] A speciment of it is printed viz. the sixth of Genesis, and therewith a recommendation of the work by several Bishops and Doctors of Divinity, among others Dr. Cudworth and Dr. Whicheote. There is one sent me, with a desire, that I would promote it by gaining subscriptions. The whole will be three vol. of 1000 pages a peice, at the least, the price 4^{lib}. If money comes in, he will begin to print by 25 March. If the whole be answerable to the specimen, in my judgment, it will be very excellently done. This I thought good to write; though, it is like, it is no news to you.

In a Letter to Dr. More, Dec. 27, 1667.

[From Dr. Worthington.]

Sir,

I received your letter, and thank you for the enclosed,[2] which is well printed, and might have been free from so many

[1] The first volume of the *Synopsis Criticorum* of Matthew Poole, was published in 1669. See vol. i. p. 26, and Newcome's *Autobiography* (Chet. Soc., vol. xxvi.) p. 169. Poole, "a nimble youth," had been a pupil of Worthington's at Emmanuel. (See *ante*, pp. 194, 195.)

[2] "The enclosed" was probably a copy of the *Divine Dialogues*, which were published in 1668. (See next letter.)

errata, if they had been carefull, exeept your little hand and elose writing made them overlook them. But had you done, as I desired, translated the Greek into Latin (which old Vossius[1] thought a civility due to the readers, and some worthy persons, to whome you have presented your book, and who shall buy it, will loose all the good matter contained in the Greek, because not Greek learned), then the Latin (which is more eyed then the Greek) would have secured the sense. The author is not the fittest person to view the print, having the sense so mueh in his head, he will less minde the words. Sinee my last to you, it hath been worse with me, beyond expectation. For whether it was the cold and raw weather last week (it is but raw and moist here at other times) the wind then blowing on my window from the east, and from the Fens eastward of us (and within 4 miles, whereas I thought, we had been at least 16 miles of them), or what other eause it was, I was indisposed all the week (though I think, I never was more carefull of myself), but on Dec. 20 (the day which I thought to have spent otherwise, it being the day of my taking possession here) my ague returned with such a force, as brought me to the parching and groaning fits, I had at first, and now it comes every evening. I am fain to use Julebs, and Gelly of Harts Horn (all made at home) and light nourishing meats to keep up a poor house of clay, and am strangly fallen away. Some perswade to the Jesuits Powder[2]

[1] The elder Vossius (Gerard John) generally translated his Greek citations into Latin, either in the text or in the margin. But he did not invariably follow this excellent plan.

[2] Jesuit's Powder, now known as Cinchona Bark or Quinine, was also recommended to Dr. Whichcote when suffering from the ague in 1661–2 (see *ante*, p. 103). The following appeared in *Notes and Queries*, 6th series, vol. xii. p. 164, taken from *Mercurius Politicus*, No. 553, Feb. 3–10, 1659, p. 221. "The Feauer Bark commonly called The Jesuites Powder, which is so famous for the cure of all manner of Agues brought over by James Thompson, merchant of Antwerp, is to be had either at his own lodging at the Black Spred Eagle in the Old Baily over against Black and White Court or at Mr. John Cooks Bookseller at the Ship in St. Pauls Churchyard with directions for the use. Which Bark or Powder is attested to be perfectly true by Doctor Prujean and other eminent Doctors and Physitians who have made experience of it. This is done to prevent future mistakes." The contributor of the

(but their fits have not been so many as mine, which have been almost fifty), others disswade. Mr. Standish hath experience of it, and knows, whether it be not too strong, for one that is weak.

In a Letter to Dr. More, Jan. 10, 1667–8.
[From Dr. Worthington.]

The two last Dialogues are (as I remember) of a more universal concernment. I think, I did so peruse all the Dialogues, but the fifth or last, as to score under words for italic letters, and to mend the letters, which were more hard to read. Otherwise it is well, if there be not too many mistakes in the printing, there being so many in the Ethicks, where yet I mended the letters of words which were less legible. Your hand is too small for those that are not acquainted with it. You must not trust your self alone about finding the errata, but get some other also to read the print. Morden[1] should give order in this (as in your other books he should have done) that some 30 or 40 copies be in better and larger paper. This other booksellers do take care of, that books to be presented (especially to great persons) be fairer then the rest. I do not know what moves you to add the 7 Hymns to these Dialogues, where they will be less taken notice of. I think you might dispose them more conveniently, and to advantage. As to my ague, God hath shewed himself very mercifull to me. From Dec. 20 to Dec. 28, it came every evening, and weakened me exceedingly. But on Dec. 28 (the day I sent my letter to you to R—— at Grantham),[2] it pleased God to put a stop to it. So that from

note, "R.B.P.," says that this is the earliest mention of Jesuit's Powder he has met with. Dr. Worthington mentions Sir Francis Prujean, *ante*, p. 207, and further particulars of him will be found in *Notes and Queries*, 6th series, vol. ix. pp. 318, 397.

[1] W. Morden, the Cambridge bookseller. A copy of his will, proved March 22, 1678–9, is among the *Baker MSS.* (*Cat. of MSS. in University Library, Cambridge*, vol. v. p. 247.)

[2] "R——at Grantham" is several times subsequently mentioned. He seems to have forwarded the correspondence between Ingoldsby and Cambridge.

Dec. 28 to this Jan. 10, I have had neither cold nor hot fits. I took nothing but what I found at home — no physick. My stomach grows very rampant, I must look to it. If God shall perfect my recovery, it will be an unexpected, as well as undeserved mercy.

To the Lord Keeper [*Sir Orlando Bridyman.*]
[From Dr. Worthington.]

Right Honorable,

Having newly received the Patent for Asgarby Prebend, I take this first opportunity (as I am in gratitude obliged) to return my humbly thankfull acknowledgments for this favor of your Lordship's, to me a stranger, and not known to your Lordship, but by the favourable report of others, and by name. My name being common in Lancashire, in one of the chief towns whereof (Manchester) I had my birth and education, untill my arrivall at Cambridge; where I lived many years and passed through all [my] Degrees, and the chief offices in the University, and I hope, not without some good done in my severall capacities. It being my true desire to promote piety and learning, according to the respective opportunities put into my hands.

Ingoldsby (the place whither I came the last year) receives an advantage by the addition of this Prebend: yet both together make a maintenance scant enough for me and my family. Two benefices with cure of soules (too distant to be united) I never desired. I envy not (but rather pity) them that are for pluralities and non-residence. I pray God, I may faithfully discharge my duty and great trust in one. But because I am sensible the place is scant and bare enough for my occasions of necessary expences about my family, I am forced to sollicite my friends, to be mindfull of me, for the procuring some better accomodation: and by this pledge of your Lordship's goodness and favour, which I have received, I am encouraged to hope, that your Lordship will please to have me in remembrance.

But yet there is another occasion (and a sad one) which makes

my removal hence more desirable, and that is the deecase of my wife in this place: Many objeets and eireumstanees here eoneurring to renew my sorrow, and the sense of my great loss.

Besides, it is a grief to me, that I cannot be so servieeable and usefull in my generation as I ought and desire to be, whilst I am in this solitary rural eorner.

But I fear, I have interrupted your Lordship's more weighty and public eoneerns, by too long a letter: and therefore I humbly beg your Lordship's pardon, which will be a second favor to me, and for both I must ever profess my self to be,

My Lord, your Lordship's humbly devoted,
John Worthington.

Ingoldsby, Jan., 1667-8.

In a Letter to Dr. More, Jan. 24, 1667-8.
[From Dr. Worthington.]

On Jan. 15, I began to be assaulted with a tertian, which is gentle in respeet of the quartan, my eold fit (or rather chilness) continuing not long: but I am for a long time hot and dry, yet more dry and thirsty then hot, and my fits do not inerease; they come sooner every time, and in the night. It was almost 3 weeks, that I was free from the quartan. I think I should have taken some gentle purge after it. You say, my quartan may do me a great deal of good: I have known some (as Dr. Bolton[1]) who would say, that they never were perfeetly well after it. Three in my family have had tertians, but they are reeovered.

The Postscript.

I hear from London, that Origen's Greek pieces are printed of at Roan.[2] I have sent you a tast of the 4 best sorts of apples in our orehard at Ingoldsby, &e.: Car. payd.

[1] Perhaps the Dr. Bolton mentioned *ante*, pp. 211, 212.

[2] Edited by P. D. Huet under the title of *Origenis in S. Scripturas Commentaria quæcunque Græce reperiri potuerunt. Petrus Danielis Huetius Græca ex antiquis Codd. MSS. primus maximam ex parte in lucem edidit; quæ jam extabant, varias eorum*

To his honoured friend Dr. More at Christ's College Cambridge.
[From Dr. Worthington.]

I thank you for the enclosed verses, which deserve the character you give them: I am thinking to send them to a good composer in musick, to put them to a bass and treble. I wish the author would meditate, and send you more such verses of Divine morality, and if he hath done a good many such poems, that he would publish them. May I know who this E. E. is,[1] where he lives, &c.? I see some there are in the world, scattered in corners, who are of a better and finer spirit. All are not materialists, and for nothing but what gratifies externall sense, or what sense doth reach; though the writer of the History of the R. Society is perfect Hylobares:[2] and there are many more such; that is the way now in request.

Since my last my tertian so abates, that I am neither hot nor

editiones inter se contulit. Latinas interpretationes partim a se, partim ab aliis elaboratas Græcis adjunxit, universa notis et observationibus illustravit. Idem præfixit Origeniana, tripartitum opus, quo Origenis narratur vita, doctrina excutitur, scripta recensentur. Rothomagi, sumt. Jo. Berthelini, 1668, 2 vols. fo. "The editing of Origen," says Mr. Pattison in his article on Huet (*Quarterly Review*, vol. 97), "was to him a work of devotion as well as philology. For the more critical part of the task he had no love, and even spoke with contempt of those 'weeders of the soil of letters'—the verbal emendators. Hence he has succeeded better in the historical and biographical province than in the textual, and his *Origeniana* have been repeated in all the subsequent editions of Origen, and still form the most valuable contribution that has been made to the illustration of that great writer. Huet's edition . . . appeared in 1669, but contained only the exegetical works of his author. The rest were intended to follow, but Huet soon after formally renounced the design. . . . It is observable that though Caen was the seat of the University of the North, and the administrative capital of Lower Normandy, Huet was obliged to print his Origen at Rouen, where he went to reside while it was passing through the press."

[1] Probably Edmund Elys, Rector of E. Allington, Devon, whose poems and other works are noticed at length by Wood and Dr. Bliss in *Athenæ Oxon.*, vol. iv. 470–75. About this time he wrote against Sprat's *Apology for the character of Cowley's verses.* Letters from Elys to Henry More were in Mr. Crossley's possession, and were sold at the sale of his library. (See also *post*, Dr. More's letter to Dr. Worthington of 25 June, 1668.)

[2] Thomas Sprat, afterwards Bishop of Rochester, was the writer of *The History of the Royal Society*, printed in 1667. (See vol. i. pp. 246, 284,) "Hylobares" is one of the characters in More's *Divine Dialogues.*

dry, to any troublesome degree. I have begun of late to ride abroad, &c.

Yours to serve you,

Ingoldsby, Febr. 5, 1667. J.[ohn] W.[orthington.]

P.S. — I hear Mr. Dobson hath resigned, who is now the new Library Keeper? &c.[1]

In a Letter to the Archbishop of Canterbury, Mar. 12, 1667–8.

[From Dr. Worthington.]

May it please your Grace,

I did hope, I should not give your Grace any further trouble by letter about Asgarby Prebend. But I am now forced to make this my humble address, to your Grace, and the occasion is this. The Patent for the Prebend, together with the Mandate for my installation, coming to my hands in January, at what time it pleased God to put a stop to my quartan ague, I did hope, that I might in Febr. be enabled for a journey, and that my instruments might in that month be presented to the Dean and Chapter of Lincoln, and accordingly I rode abroad sometimes, to prepare and harden my self for a journey of 21 miles (so far it is from hence to Lincoln) but venturing, it seems, too much abroad, it pleased God to visit me again with my old quartan (which holds me still, and indisposeth me much) and hereupon I was forced to desire a neighbor minister (well acquainted with the Dean and Chapter) to carry my instruments to Lincoln, together with my bond, which I sealed here for performance of what concerns that Prebend, that

[1] On the resignation of Isaac Dobson, B.D., Fellow of Corpus Christi College, who succeeded Thomas Smith, B.D., in 1661 (see *ante*, p. 53), Robert Peachey, M.A., Fellow of Pembroke College, was appointed Library Keeper in 1668. A note of Dobson's will, dated 8 Dec., 1678, prob. 1 Jan., 1678-9, is among the Baker *MSS.* (*Cat. of MSS. in University Library, Cambridge*, vol. v. p. 247). In 1670 the stipend of Peachey, Library Keeper, was £35, and in 1671, he, along with two others, was paid £3 "for transcribing Catalogues, and sorting my Lord Bp. of Litch. and C. books" (*ib.*, p. 477). Peachey's successor was Ja. Manfield, M.A., Trinity College, in 1684.

I might be installed by proxy. Accordingly he went in the beginning of March, and presented them to the Dean and Chapter, and staid there some days: but they excepted against the instruments, and would not proceed to install me; because the Patent which runs (Canonicatum sive Prebendam ad nostram donationem, collationem, et liberam dispositionem, pleno jure spectantem) was dated Dec. 3, when as the present Bishop[1] was inthron'd (say they) in October, and therefore they conceiv'd the right was then in the Bishop, and not in the King. This is their exception, and the occasion of my present writing. Your Grace best knows, what force there is in this exception, whether the instruments under the seal, tho' dated Dec. 3, be not available and sufficient. The grant of the Prebend was a good while before, as your Grace wrote to me, though you had forgot to give me sooner notice of it. Your Grace best knows also, whether a mandate from the new Bishop of Lincoln for my installation, be necessary, and if so, whether that alone be not sufficient for the Dean and Chapter to act upon, and to proceed to install me: or whether a collation from him be necessary, and so all must begin de novo. If this last be not necessary, I could be willing to save more charges, having payd the fees at the seal, which came to between 9 and 10 pounds. But be the future charges more or less, I have desired Mr. Royston[2] to pay them all for me, upon the procuring of what other instruments is needfull for the finishing of this business. If I shall need a letter from your Grace, to the Dean and Chapter for the expediting of this affair, I would humbly beg your Grace's favor herein.

P.S.—My recovery being uncertain, if a mandate is to come from my Lord of Lincoln, for my installation, it may be needfull to insert a clause, about my being install'd, either, in propria persona, or by proxy. It is above six months since the Prebend

[1] William Fuller, Bishop of Limerick, was elected Bishop of Lincoln 17 Sep., 1667. He was confirmed 27 Sep., at St. Paul's, Covent Garden. (Le Neve, *Fasti*, vol. ii. p. 26.)

[2] Richard Royston, "Bookseller to His most Sacred Majesty." (See *ante*, p. 152.) He was "bookseller to three Kings," and died in 1686, aged 86 (*Palatine Note Book*, vol. i. p. 115).

became void, Mr. Tireman the former Prebendary dying in August, and I think, upon S. Bartholomew's day.

I suppose, my Lord of Lincoln is of another mind, else he would have filled the place.

In a Letter to Dr. More, March 24, 1667–8.

[From Dr. Worthington.]

I desire, you would take Ingoldsby in your way to Grantham. From Stamford to Ingoldsby is just twelve miles. But this town is not so well known as Bitchfield a town a mile hence on the left hand, which is in the rode to Lincoln. And if you ride on to Bitchfield the way will be easier to find perhaps, than the other way, which is a mile nearer. I desire you to bring with you the two Dialogues, though with the old title-page, it is no matter among friends, but for public sale F. P. is best.[1] I desire you also to send this letter to Mr. Jenks,[2] if in town, for I heard, he was for London after Easter. In his letter, he commends a late book

[1] More's *Divine Dialogues* were published in 1668, in 2 vols., 8vo., and it would seem from this passage that the title-page of the book underwent some alterations before the work was issued. The initials "F. P." given on the title-page of vol. i. as those of the editor, are extended on the title-page of vol. ii. into "Franciscus Palæopolitanus." In the Epistle to vol. i. he is called "Fr. Evistor of Palæopolis," and is described in the list of characters or interlocutors as "a man of criticism, philologie, and history."

[2] In Baker's Collection (*Harl. MSS.*, 7033, fo. 82) is the following note on Henry Jenks: "Mar. 21, 1646. Henr. Jenks Anglo-Borussus admitted in Eman. College from King's College in Old Aberdeen, Scotland. Regr. An. 1649. Incorporatus Cant. Henr. Jenkinsius Aberdonensis. Afterwards Fellow of Caius College where he dy'd, and was bury'd in St. Michael's Church. See y^r^ Register, thus, Septemb^r^ 1st 1697 Henry Jenks, Fellow of Gonv. and Caius College was buried in woollen, as was certified, by an Affidavit, September the 8th. He wrote a preface to Curcellæus's Ethicks and a book called the Christian Diall as Dr. Green thinks."

By his will dated May 14, 1684, proved 23 Sept., 1698, he gave "to his executor Jas. Halman, fell. Caius, his library, &c., and his Rationale Biblicum then ready for the press upon covenants drawn between him and Mr. Chiswell; his papers to be burnt or else published 'cum judicio et delectu.'" (Baker MSS. *Catalogue of MSS. in University Library, Cambridge*, v. p. 251.) See also *ante* pp. 159-60.

of Guil. Grotius de Principiis Juris naturalis[1] which I desire you to buy for me. I wish you were now here to drink our diet drink—I was told, that Mr. Dent puts Coloquintida into his drink, which is a strong purger.

In a Letter to Dr. Ingelo,[2] *March* 30, 1668.

[From Dr. Worthington.]

What three Booksellers are those, that are to print your book?[3] Perswade them to print it at Flesher's that Mr. Dillingham may correct it,[4] else it may be miserably disfigured in some other press, and the sense spoil'd. I think they do well to design a lesser price, then Mariot took.[5] Books that are for public good, I would have made as cheap as may be, yet so as to be done handsomly. I think it would be much for the reader's advantage and good, if you did set in the margin the heads of the principal discourses, where they begin, viz. those of Providence and Existence of God, Aristander's dying advice, &c.[6] as Mr. Sprat sets the heads in the margin of his History of the Royal Society. What though yours look like a History thereby, rather then a Romance; tis not the worse. To the poor Romance-reader you may say, as the Rose to the Swine; *Non tibi spiro.*

[1] Wilhelm Groot or Grotius, a brother of Hugo Grotius, printed at the Hague in 1667 a work entitled *Enchiridion de Principiis Juris Naturalis.* It was reprinted at Jena in 1669.

[2] See vol. i. p. 36.

[3] The second edition of Ingelo's *Bentivolio and Urania*, London, 1669, was printed for T. Dring, J. Starkey, and T. Bassett, and sold at their shop in Fleet Street. It has all the obscure words interpreted in the margin "which makes this more delightful to read than the former edition." The third edition appeared in 1673, and the fourth in 1682.

[4] Probably the press of James Flesher, who printed Worthington's edition of Dr. Mede's *Works*, in 1664. See *ante*, p. 168. Miles Flesher, Master of the Stationers' Company, had died in 1664. See *ante*, p. 143. For Dr. William Dillingham, the editor of Ferrarius' *Gr. Lexicon* and other works, see *ante*, p. 169, also pp. 37, 156.

[5] Richard Marriott in St. Dunstan's Churchyard, Fleet Street. He was the publisher of Walton's *Angler*.

[6] These references are to passages in Book vi. of *Bentivolio and Urania*.

You intend to set the proper names in the margin, and if some of them could be changed into names easier for pronuntiation, it would do no hurt. I sent you some papers heretofore about some Greek names, and a few passages in the books, which I need not repeat. If you did contract and shorten the speeches of some Phantastieks (and especially now they are off the stage[1]) it would not be amiss, and the book may be made more easy for one volume.

To avoid trouble and pains about perusing Dr. H.[2] Papers for an Appendix to his notes (which few are willing to take) I have since thought it may be best to let Royston print his notes on the Proverbs in a 4to. and when he comes to reprint his notes on the Psalms in folio, they may be fitly added to them.

[From Dr. Worthington's Almanacks.]

Jan. 15, 1667–8. This day I found myself ill. Jan. 17, was ill again of a tertian.

Jan. 19. This day was less chill, but hot and dry as before. Jan. 21. My ague came sooner.

Jan. 23. My cold fit came about 12 the night before. Jan. 25. This night I discerned no fit. Laus Deo.

Jan. 28. Had little or no fit. Feb. 1, 3, 5, I was but a little chill.

Feb. 16. This day I preached on Lam. 3. 40. I went to church in the afternoon and was ill &c.

Feb. 19. I was chill and feverish. It prov'd a quartan. Feb. 23. I preached on Lam. 3. 40.

Feb. 25. I was ill. Feb. 28. I was ill again. Mar. 1. I preached on Lam. 3. 40.

Mar. 2. I was ill again. Mar. 5. I was ill again. Mar. 8. I was less ill and a little chil.

[1] This remark confirms the opinion of those who consider that in *Bentivolio and Urania* Dr. Ingelo intended to reflect unfavourably on the public men of the Commonwealth.

[2] Dr. Henry Hammond. See *ante*, p. 247. A notice of him will be found in vol. i. p. 222.

Mar. 11. I was more chil. the fit came about 10. Mar. 14. I was less chill.

Mar. 15. I preached on Lam. 3. 40. Mar. 17. I was less chill. Mar. 20. Somewhat chill.

Mar. 22. (Easter-day) I preached. Mar. 23. was hot and thirsty, but had no fit.

Mar. 26. 1668. I was more chill. Mar. 28. Less chill. Mar. 29. I preached &c.

Mar. 31. I walked away most of the chil fit. Apr. 3. I was more chill in this fit.

Apr. 5. I preached &c.; was chill, and so every day this week, except Thursday and Saturday.

Apr. 12. I preached, I was less chill. Apr. 13. I rode to Sleford [Sleaford] and returned. Laus Deo.

Apr. 15, 17. I rode out &c. Apr. 19. I preached. Apr. 21. I rode out. Ap. 26. I preached &c.

May 3. I preached. May 9. Went to Grantham, was a little chill. May 10. I preached.

May 12. Was hot and faint. May 15. Hotter and fainter. May 17. I preached. May 18. Faint and hot.

May 20. I preached at the funeral of old Mrs. Hewit. May 21. Not worse than in the last fit.

May 27. Had a fit in the forenoon and afternoon. May 30. Not so faint as before. May 31. I preached.

Jun. 1. I rode out, was cold at night, and hot and dry in the night.

In a Letter to Dr. More, Apr. 17, 1668.

[From Dr. Worthington.]

I received both yours. As to that by the post about the Theorbo,[1]

[1] The Theorbo, sometimes called the Archlute, was a musical instrument made like a large lute with two heads, to each of which some of the strings were attached. It was chiefly, if not exclusively, used as an accompaniment to the voice. The instrument was frequently in the hands of Worthington and his friends at Cambridge, and is several times referred to in More's *Divine Dialogues*. (See *ante*, pp. 206–7.)

you did well in lending it to Mr. Covell. The price of it with the case also is £6. I bought the Lute of a gentleman, that belonged to the Private Musick of K. James and K. Charles the first. His son was my pupil,[1] and he thought he did me a kindness in selling it to me. It came to me in a long box, but this case (so handsome and strong) is worth a good deal of money. The Lute and the case shall both go for £6.

On April 8 (Wednesday), I had an hard bout with my ague (scarce ever a worse fit) but on Thursday and Saturday after, I had no grudging of it, else I had it every day that week. On Sunday evening (Apr. 12), I was less chill, and walked it through and had but a small hot fit after it. On Monday I rode to the Visitation of Sleford 8 miles hence, and returned that day, had no fit, nor since, I thank God.

I hear that Mr. Wase, of King's Coll., sometime (a worthy person) hath translated out of Greek an antient MS. of Maximus (if he were that Maximus who was a disciple of Macarius, the book is like to be more considerable) but he can get none to print it.[2] I

[1] Mr. Friend (see *ante*, p. 207, also vol. i. p. 20).

[2] For Christopher Wase, see *ante*, pp. 35, 36, 52. On 10 October, 1671, he was appointed superior bedel of Law, and *architypographus* of Oxford University, in succession to Samuel Clarke. For some account of the circumstances which led to his appointment, see Wood's *Athenæ*, vol. iii. 884. He held the offices until his death, which took place on 29 August, 1690 (*ib.*, vol. iv. 367). On the occasion of the visit of James II. to Oxford in 1687, Wood (*Life*, cvii.) says of him, that "being a meer scholar, and troubled with shaking hands, he could not get on horseback, but was helped up, and when he was, he could not hold his staff upright, but cross ways, because he would hold the bridle, which caused laughter in some, and anger in others." The "*MS.* of Maximus" mentioned in the text does not seem to have been printed. Christopher Wase's son, who was a fellow of Corpus Christi College, Oxford, bequeathed some of his father's manuscripts to the college. The President of Corpus (Rev. T. Fowler, M.A.), in answer to my enquiry as to whether the Maximus *MS.* was among the College *MSS.*, writes, "I have looked through the Wase *MSS.* (which are voluminous) and can find no trace of any translation of Maximus. The collections are mainly archæological, but partly also classical, the latter portions taking the form of vocabularies, epitomes, and grammatical notes. I have also looked at the Indices to Coxe's Catalogues of the *MSS.* both in the Bodleian, and in the Colleges and Halls, but can find no trace of any translation of any Maximus by Wase."

wish that Morden would undertake it; or that if he will, upon your speaking to him, that you would speak to Mr. Doyley, or Mr. Foxcroft of King's,[1] to deal with Field the Printer,[2] who can put off the books to Booksellers when printed. He is tenant to King's Coll., and they of the College may have more power over him. Mr. Foxcroft is Bursar. By a friend from London I hear that Oxford university is about setting up a famous Press, for the printing of good Authors, and that for this purpose, they have £2,000 in Stock.[3] Cambridge Press should be busied about something better than Almanacks, and books for children; and particularly King's Coll. would do well to prevail for the printing of an antient Greek MS. upon which one of their Society hath bestowed his pains.[4]

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[1] Ezekiel Foxcroft, Fellow of King's College, Cambridge, and Proctor in 1673. Dr. Worthington was his cousin, and bequeathed to him, by his will, amongst other books, a copy of *Piers Ploughman*. (See Appendix.)

[2] John Field was printer to the university of Cambridge from 1635 to 1668. (See *Bibliographer*, vol. v. p. 166.)

[3] Of the Sheldonian Theatre and Printing Press, to which Worthington here refers, Evelyn in his *Diary* under date 9 July, 1669, says, "In the morning was celebrated the Encœnia of the new Theater so magnificently built by the munificence of Dr. Gilbert Sheldon, Archbishop of Canterbury, in which was spent £25,000, as Sir Christopher Wren ... told me ... To the Theater is added the famous Sheldonian Printing-house." In the life of Sheldon in Chalmers, it is stated that he "having contributed 1000*l*., the foundation-stone was laid July 26 (1667) ... and when no other benefactor appeared to promote the work, Archbishop Sheldon took upon himself the whole expense, which amounted to 12,470*l*. 11*s*. 11*d*., and gave also 2,000*l*. to be laid out in estates for repairs, or the surplus to be applied in the establishment of a printing press."

[4] These remarks of Worthington on the Cambridge press, and Mr. Wase's manuscript, are an illustration of the low state of classical learning in England in the latter half of the seventeenth century so often noticed, among others by Hallam and Macaulay; and the antecedents of Field, at this time printer to the university, were not such as to inspire the friends of learning with much hope. In a letter to Worthington in 1665, Hartlib writes that he is glad to hear of Field's appointment as printer (*ante*, vol. i. p. 56); but Field is best known by his infamous editions of the Bible, notably the Pearl Bible with its six thousand errata, for an account of which see Disraeli's *Curiosities of Literature*; see also *ante*, vol. i. p. 119. He died in 1668,

In a Letter to Dr. Evans,[1] *Apr.* 30, 1668.

[From Dr. Worthington.]

I write but few letters, and read but little of books, since it pleased God to visit me with a spending and weakening quartan ague: which affliction began in August, a little after another and a greater, which was the decease of my dearest wife, who was a great comfort to me and my family in this lonesome place, which is now become more lonesome and unpleasing to me, many circumstances here tending to renew my sorrow. It pleased God to put an unexpected stop to my quartan in December, afterwards in January, to visit me with a tertian, and to put a stop to that also. But in February my old quartan returned, yet for the two last weeks it hath pleased him in mercy to free me from it. He can perfect my recovery. His holy will be done.

My chief business at this time is, to desire you to know, how it is with Sir C. D.[2] and what hopes there may be of his paying what he owes. His arrears to me sounds far less, than his arrears to some others, but my loss of it would be as much, yea more to me, then the losses of a greater summe would be to others, more plenteously provided for. I have great occasion for it, my expenses having been more than ordinary, by reason of my own sickness, and the sickness of every one in my family more than once. I never had experience of so much sickness and sorrow before: but I doubt not but God had a merciful design for good (for the best sort of good) hereby, as well as he is most just in all his trials.

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and his successor, John Hayes, was not appointed for nearly a year, in consequence of a letter of Charles II. to the university, asking that a printer be not appointed in succession to Field, "whose estate is considerably engaged in the service of the press" (*Bibliographer*, vol. v. p. 166).

[1] See *ante*, p. 136.

[2] Charles Doe, formerly of Ludlow, was elected an alderman of London, 1 March, 1663-4. He was knighted at Whitehall, 10 June, 1665, when he was sheriff of London. (Le Neve's *Knights*, p. 195.) See *ante* pp. 179, 247. The debt seems to have been for £200, half of which was unpaid at Worthington's death. Sir C. Doe's son, alluded to in a subsequent letter, is said by Le Neve to have been an officer of the Custom-house, and "speciall poor."

In a Letter to Dr. More, May 1, 1668.

[From Dr. Worthington.]

I thank you for your trouble and care about the Theorbo; I care not what the musitians say about it, they would talk otherwise, if it were their own to sell. They sell French Lutes for more. If Mr. Covell stick there, I desire you to take the Lute again into your Chamber. I had rather keep it by me, then part with it upon such terms. I thank God I continue yet free from the return of my quartan.

To his honoured friend Dr. Ingelo at Eaton near Windsor.

[From Dr. Worthington.]

Sir,

The Hymn enclosed in this paper, I desire you to cut off, and send it to Ben. Rogers at Oxford,[1] to set it as directed in two parts, without any alteration of the words. It seems Wise of Windsor hath set it in more parts, but if I had it, it would be unusefull to me: but being set in two parts, if I want one to join with me, the viol will supply the Bass. Hath Ben. Rogers composed anything of late? I have not received Mr. Crashaw's Poems[2] from Heringham, though you spoke to him. If it be sent to the Grantham Wagon at the Cross Keys in White-Cross Street, London, and directed to me, to be left at the Crown in Grantham, it will come safe to me. The Wagon goes out of London every Monday morning. Mr. Heringham told me, at my last being in London, that he intended to print Mrs. Philips' Poems but whether they be printed or no, I know not, having but little news here.[3] Have you

[1] Benjamin Rogers, organist of Magdalen College, Oxford, and Mus. Doct. in 1669. See vol. i. pp. 36, 37, and *ante* p. 204.

[2] See *ante* p. 248. Henry Herringham, at the Blue Anchor in the Lower Walk of New Exchange, published an edition of Richard Crashaw's *Steps to the Altar* in 1670. A long notice of Crashaw and his poems will be found in *Seventeenth Century Studies* by E. W. Gosse, London, 1883, 8vo. pp. 143–67. See also *ante*, pp. 230–31, and *Collectanea Anglo-Poetica*, vol. ii. pp. 508–20.

The poems of Catherine Philips were published in 1667, in folio, by Herringham, with the title *Poems by the most deservedly admired Mrs. Catherine Philips, the matchless Orinda. To which is added Monsieur Corneille's Pompey and Horace*

yet got into your hands Dr. Hammond's notes on the Proverbs? In your letter some months since you spake of perusing Desiderius.[1] Is the 2d edition of Bentivolio in the press? I suppose you received my last letter about it. Therein I [suggested] the book might be made a little lesser, and so fitted for one volume, by shortning some of the speeches therein. I remember that a friend told me of a gentleman, who was much pleased with that speech in book third, against human learning:[2] as some said of Mr. Aynsworth's Arrow against Idolatry,[3] that he had made Jeroboam's speech for his golden calves seem more plausible than the answer to it. I hear nothing of Sir Cha. Doe. It is hard to meet with him in London, but easier to speak with him at Hitcham. He hath plate enough in his shop. If there be no other remedy, I wish I had some plate and some money. I hear he intends to sue those, that will not go through with him, about contracting for Hitcham; and I am told, that if Hitcham[4] were sold at his own

Tragedies. With several other translations out of the French. There is a portrait of Mrs. Philips facing the title. Editions also appeared in 1669, 1678, folio, and 1710, 8vo. A notice of "The Matchless Orinda" will be found in Gosse's *Seventeenth Century Studies*, pp. 205–230. A spurious edition of her poems was published in 1663, of which Mr. Gosse says, "A piratical London publisher managed to obtain copies of all her miscellaneous poems which she had refused to print, and brought them out surreptitiously in November 1663, the title-page dated 1664." The following is the title, *Poems. By the Incomparable Mrs. K. P.* London. Printed by J. G. for Rich. Marriott . . . . 1664. 8vo. The book has the *Imprimatur* of Roger L'Estrange, 25 Nov. 1663. This spurious edition is noticed in the preface to the edition of 1667, which is given at length in the notice of Mrs. Philips in the *General Dictionary Historical and Critical.*

[1] See *ante*, pp. 171, 231. See also *Notes and Queries*, 5th series, vol. iii. pp. 38, 69–70, 191–2, 318, where a bibliography of the book, and notes on the authorship, will be found.

[2] The speech of Morosophus in praise of Agnœa.

[3] Of Henry Ainsworth, and his numerous works, a full and satisfactory account, written by Mr. W. E. A. Axon, is given in the *Dictionary of National Biography*, vol. i. (See also *Palatine Note Book*, vol iv. p. 1, and *ante*, vol. i. pp. 263-6.) There seem to have been five editions of the *Arrow against Idolatry*, the first in 1611, the fifth in 1789, with this last edition is included another treatise, and some account of the author.

[4] Hitcham in Bucks. (See *ante*, p. 232.)

rate, there would not be enough to pay two thirds of his creditors. So that there is little hope from thence. I thought, you could have done more with him and his son, than any one. As for my health after a month's intermission my quartan returned again. Were I not detained by some business in the country, I would change air, and take a journey. I doubt, the air of this place agrees not with me. If I be not rid of this ague this summer, it is likely to hold me all winter, unless it make an end of me before. God preserve you and yours in health.

Yours, J. Worthington.

Ingoldsby, Jun. 3, 1668.

Mr. Francis Worthington in a Letter Jul. [17], 1668.

[To Dr. Worthington.]

Loving Brother,

I receiv'd your comfortable letter. It is a very sickly time. Cosin Kenion (Parson) is buried tomorrow.[1] P.S. I could have wisht, you had been at home, when our Mr. Warden,[2] was at his father's Dr. Ludington.

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[1] The Rev. Edward Kenyon, second son of Roger Kenyon of Parkhead, near Whalley, Esq., was Rector of Prestwich from 1660 to 1668. Educated by Mr. John Wickyns at the Free School of Manchester, he was admitted pensioner at St. John's College, Cambridge, June 19, 1649, and is described as "of Whalley, son of Roger Kenion, gent." Dugdale (*Visitation*) mentions him in 1664, as B.D., Rector of Prestwich. On June 26, 1663, he baptized at Ditton Dr. Worthington's son John (*ante*, p. 127), when the Dr. terms him "cousin." The tablet to his memory in Prestwich church states that he died July 15, 1668. He was buried on the 18th. His will, dated April 17, 1668, was proved August 10, 1668. He there mentions his wife Anne (daughter of Colonel Richard Holland of Heaton) and three children, Edward, Roger, and Anne.

[2] Nicholas Stratford, D.D., afterwards Bishop of Chester, was at this time Warden of Manchester (see *ante*, p. 243). He married the daughter and co-heir of Stephen Luddington, D.D., Archdeacon of Stow (*Notitia Cestriensis*, vol. i., Chet. Soc., vol. viii. p. 16), who died, according to Le Neve, in 1667. It is clear, however, that this should be 1677, the year in which his successor was installed.

For Mr. Francis Worthington — at Manchester, Lanc.

[From Dr. Worthington.]

Loving Brother,

Yours I receiv'd and am sorry to hear of your continuing sickness, and of the death of those you mention, particularly our cosin Kenyon, who (I hope) was an instrument of good in his place, who is it that succeeds him therein?[1] When so many more likely to live, have been taken away, you are to be the more sensible of God's mercy, and gracious power, who still holdeth you up; and it may afford you matter of hope, that he will yet more manifest his strength in weakness. Man liveth not by bread alone, but by the word and power of God. He can bless a little food to nourishment, as well as much. You must watch and pray against temptation, and put on the Armour of God, and rest on him who hath conquered the Tempter, and can make us conquerers. When the body is weak and low, and the spirits are more spent and decay'd, it should not be matter of trouble, that you feel not that liveliness and quickness as to the duty of prayer. God knoweth our frame, he remembreth, that we are but dust, frail and weak things at best, and more frail and weak by sickness. And he is no less tender and pitifull than a father is concerning his children, who when they are weak and sick cannot do as formerly, when they were well. But he accepts their endeavors and performances for their sincerity. Sickness inclines men to be passionate, and sometimes silent; choler and melancholy rule often by turns in sick-bodies. It will be otherwise when the body at the Resurrection shall be raised up a Spiritual body, more fit for the soule to dwell and act in. Let your affections be in heaven, and wait for the redemption of the body. Pray let me hear from you by the first post. I have had little or no fits of the ague since my journey. So commending you to God's mercies, I rest

Your loving brother,

Jul. 21, 1668. J. Worthington.

Why do you wish I had been at home, when your warden came

[1] John Lake, afterwards successively Bishop of Man, Bristol, and Chichester.

to his father's house (which is about six miles from Ingoldsby). I have no acquaintance with him, but have heard well of him, and should have been glad to have seen him, if at home.

Dr. More in a Letter Sept. 9, 1668.
[To Dr. Worthington.]

Sir,

I have receiv'd yours of Sept. 4, with the enclosed, which will be sent to Milton this morning. Dr. Cudworth is come home, and they desire to be remembred to you. I am glad to hear you found your family well at your return, and that your leg is so well healed. The next way to keep your ague from returning is, to keep a good diet for quality and quantity, and to ride out, when the weather is seasonable and to place your pleasure in the sense of doing your duty, in what things you are called to, and in having that power of mind, as not to be struck with the desire of external things. Not to seek to please a man's phansy in outward contents, is the next way to live in perpetual peace and contentment, and in enjoying God and a good conscience, to enjoy all things. Whosoever will be happy either here or hereafter, the most certain and compendious way is, to rend himself from all the magick of this outward life, and industriously to decline all such attractions, and to be as ready to thwart a man's self, as providence is to thwart one, which assuredly, as often as she does, is at least to the good, a design of her to draw the soule to that inward power and life, wherein consists our main happiness both in this world, and that which is to come. Neither many words, nor much knowledge, nor the voluminousness of books, which are the disadvantages of our academical education, are any thing to this; but it is the perpetual taking up of the Cross, and constant endeavour to shun a man's own will and appetite, that leads directly, to this resurrection of life and peace and joy; and is the health both of soule and body. You are now so well acquainted with my nephew, that, methinks, you may easily find divertisement in giving him a visit now and

then;[1] and if there be any real ground of suspicion of the return of your ague, upon account of Ingoldsby air, methinks, he should not be averse from letting you furnish a chamber, for this winter, in his house, for you to be in; and you may have one of your maids there to provide your diet, and only go to preach at Ingoldsby on Sundays, or what other time is required. But you can best judge upon the spot.

To his honoured friend Dr. More at Chr. Coll. Cambr.

[From Dr. Worthington.]

Sir,

Yours I receiv'd of Sept. 9, and thank you for your physical directions, and the divinity of your letter, of the right apprehension and application whereof there is always good use. But it seems the divinity of the D.[ivine] D.[ialogues] does not go well down with some of your neighbors. I do not know, what they should pretend to be distastfull, except it be what I hinted before. I thought there would be more reeking at some theologicall documents in the 2 last, which were first. I have not lookt upon my leg this good while, finding no pain there, but let the *Emplastrum de Minio simplex* stick there still. Since the weather hath been better, and so warm, I have found myself better, but if I should be worse, and should feel my ague return, I had rather endure it here, and be with my family (whose good and comfort I am bound to minde) than to remove to Grantham, and endure the many inconveniences, that would attend every week, so many cold and dirty uncomfortable journeys between Grantham and Ingoldsby in winter, which would endanger my health. I had much rather (if it might stand with the good will of persons concern'd) change the parsonage for either of the vicaridges there, where I might enjoy the comfort of other society, and particularly of yours, if you continue in your former purpose of retiring thither. Εἷς ἐμοὶ

[1] It appears from the next letter that the nephew lived at Grantham, of which town More was a native. (See also *ante*, pp. 218, 219.)

ἄνθρωπος τρισμύριοι. I need not repeat my desire of your remembring Desiderius, when you go to Ragley.[1] Who is chosen Printer to the University in Mr. Field's place? I heard at London that Mr. Hayes's brother would stand for it.[2] Who is the author of Philosophia Scripturæ Interpres? a book which I never heard of, till I saw it mentioned in the preface.[3] I bought at London

[1] Ragley, the seat of Lady Conway. (See vol. i. p. 140.) "There More first writ in English his *Divine Dialogues*" (Ward's *Life of More*, p. 357), and there then the delightful arbour and walks described in that work must be placed.

[2] John Hayes was appointed printer to the University in succession to John Field, on October 14, 1669. The printing was leased to him for £100 a year, increased in 1703, to £150. He died in 1705. (*Bibliographer*, vol. v. p. 166.)

[3] *Philosophia Sacræ Scripturæ Interpres; Exercitatio Paradoxa, in qua veram Philosophiam infallibilem S. Litteras interpretandi normam esse demonstratur*, Eleutheropoli (Amsterdam), 1666, 4to. The author was Louis Meyer of Amsterdam, the friend and physician of Spinosa, who in 1663 had written the preface to Spinosa's work *Renati Descartes Principiorium Philosophiæ*. The *Philosophia Sacræ Scripturæ Interpres* has often been attributed to Spinosa. In 1670 Spinosa published his *Tractatus Theologico-Politicus*, and "in the spring of 1671," says Professor Pollock in his *Spinosa, His Life and Philosophy*, 1880, 8vo. (p. 34), [the Synods] "addressed a solemn complaint to the States General concerning the printing and publishing of divers Socinian and blasphemous books, to wit the books called 'Bibliotheca Fratrum Polonorum quos Unitarios vocant,' the famous book of Hobbes called 'Leviathan,' and moreover the book entitled 'Philosophia Sacræ Scripturæ interpres,' as well as that called 'Tractatus Theologico-Politicus.' In 1674 effect was given to this by a formal prohibition." The text of the ordinance (in Dutch) condemning these books will be found in the Appendix to Professor Pollock's work (p. 444). In 1674 a second edition of Spinoza's work was published, with the *Philosophia Sacræ Scripturæ Interpres* added to it, forming a second part. Some of the copies of this edition were issued with the titles of the books, but without the authors names, while others, in order to escape the notice of the authorities and to prevent the printers incurring the penalties of the prohibition, bore one of the following false titles, "*D. Heinsii Operum historicorum collectio . . . . Editio secunda . . . .* Lugd. 1673," "*Totius medicinæ idea nova, seu F. de le Boe . . . . Opera omnia . . . . Secunda editio.* Amstelodami, 1673," and "*F. Henriquez de Villacorta . . . opera chirurgica omnia.* Amstelodami, 1673." It has thus happened that Meyer's book, as well as the *Tractatus* of Spinosa, has been falsely attributed to Heinsius, to Le Boe, and to Henriquez, and will be found in some catalogues under one of these names. Meyer's book was answered in Latin in 1668, by Louis van Wolzogen, a Dutch divine, and also in English by John Wilson in *The Scripture's Genuine Interpreter asserted*, London, 1678, 8vo.

The preface mentioned in the text is that of the publisher (signed G. C.) to the Reader of the *Divine Dialogues*.

Mr. H——s Deus Justificatus.[1] Methinks it is better written than his former letter. He will write better and better. No more at present but that I am

Yours J.[ohn] W.[orthington.]

I send this by Mr. Babington,[2] and sooner than by R.

[1] *Deus Justificatus: or, the Divine goodness vindicated and cleared against the assertors of absolute and inconditionate reprobation. Together with some reflections on a late Discourse of Mr. Parker's concerning the divine dominion and goodness.* London, for Walter Kettilby, 1668, 8vo. In answer to a query as to the authority of the *Biographia Britannica* for stating that the author of this work was Ralph Cudworth, Mr. James Crossley wrote the following in *Notes and Queries*, 1st Series vol. iii. p. 195: "There is no doubt that this work was written by Henry Hallywell, and not by Cudworth." Mr. Crossley then cites the above passage of Worthington's letter to More. He continues: "In a short account of Hallywell, (who was of the school of Cudworth and More, and whose *MS.* correspondence with the latter is now in my possession) in Wood's *Fasti* (vol. ii. 188) 'amongst several things that he hath published' enumerates five only, but does not give the *Deus Justificatus* amongst them. It appears (Wood's *Ath.* vol. iv. 229) that he was ignorant who the author of this tract was. It is somewhat singular that the mistake of ascribing *Deus Justificatus* to Cudworth should have been continued in Kippis' edition of the *Biog. Brit.* It was so ascribed to him first, as far as I can find, by a writer of the name of Fancourt in his preface to his *Free Agency of Accountable Creatures Examined*, London, 1733, 8vo. On his authority it was included in the list of Cudworth's works in the *General Dictionary*, 1736, folio, vol. iv. p. 487, and in the *Biog. Brit.*, 1750, vol. iii. p. 1581, and in the last edition of Kippis. Birch, in the meantime, finding no doubt on enquiry that there was no ground for ascribing it to Cudworth, made no mention of it in his accurate life prefixed to the edition of the *Intellectual System* in 1742. Hallywell, the author, deserves to be better known. In many passages in his works he gives ample proof that he had fully imbibed the lofty Platonism and true Christian spirit of his great Master."

Henry Hallywell was the son of Henry Hallywell, minister of Ifield, Sussex. In 1657, being then aged 17, he was admitted Pensioner at Christ's College, Cambridge; he graduated B.A. 1660, M.A. 1664, and afterwards became Fellow of the College. He succeeded his father as Vicar of Ifield in 1666–7. In or about 1680 he was living at Slangham, Sussex, probably officiating for the rector. He was afterwards made Vicar of Cowfold, Sussex, where he died in 1702. See, for a list of his works, articles by Mr. Crossley, Col. Fishwick, and others, *Notes and Queries*, 4th Ser. vol. xii. pp. 209, 255, 318; 6th Ser. vol. iii. pp. 324, 358, 436; vol. iv. pp. 377, 458; vol. v. pp. 96, 157, 217, 379.

[2] Humphrey Babington, D.D., Fellow, and afterwards Vice-Master of Trinity College. A notice of him will be found in the *Dictionary of National Biography*, vol. ii. See also *ante* vol. i. p. 28.

To the Worshipfull Dr. Worthington at Ingoldsby, &c.
[From Thomas Bowker.]

Honoured Sir,

This is to certify you, that after a long continued sickness and weakness, my father ended his days upon the 8th of this month, in the morning about nine a clock, and was buried the tenth.[1] About half an hour before he died, he was as cheerfull as he was two months before, and then on a sudden changed. My wife was in the roome with him, and he desired to lie on his right side, and no sooner turned, but he rose up in his bed, and called for the basin to vomit into, as he used to do, and much blood came up, but being weak could not get it all up, and died. Some say it was an Impostume.

Your loving cozin

Manchester, Sept. 12, 1668. Thomas Bowker.

To the Bishop of Chester.[2]
[From Dr. Worthington.]

My Lord,

That I am later than others in my congratulation, is wholy to be imputed to this rural solitude, where I seldome receive

[1] The death of Samuel Bowker, or Booker, is alluded to by Henry Newcome, who calls him one of his good friends (*Autobiography*, p. 144). He (or his namesake, a haberdasher, who died 1 September, 1663, a merry person, who earned the epithet "honest"), signed in 1656, Newcome's invitation to Manchester (*ib.*, p. 353). The cousinship is explained by the marriage at Prestwich, 15 May, 1666, of Katherine Worthington of Manchester, and Thomas Bowker, the writer of this letter. Thomas was a woollen draper, who was buried 29 September, 1673, in the Worthington grave on the south side of the Old Church. Dr. Worthington had befriended some of the Bowker family at Cambridge. On 7 April, 1642, J. Bowker was admitted at Emmanuel (*Diary*, vol. i. p. 18). On 5 April, 1647, the same person, called "Sr. Jo. Bowker," was chosen Fellow of St. John's (*ib.*, p. 27; Baker's *St. John's College*, p. 296). Richard Bowker, son of John Bowker, grocer, of Manchester, baptized at the Collegiate Church, 7 April, 1629, and educated by Mr. Wickyns at the Free School, was admitted at St. John's College, 21 June, 1647, and became Fellow, 1650–1.

[2] John Wilkins, D.D., was consecrated Bishop of Chester, 15 November, 1668, in succession to Hall, who died 23 August preceding. (See vol. i. p. 115.)

any news, or if I receive any, it comes late. Otherwise none should have been more forward, to express the great contentment and satisfaction that such news must needs bring with it, to any of your friends. I am also particularly concern'd to congratulate to my native country, the felicity, which it may not doubt to fail of, now that it is become part of your Lordship's care. Nor should I mistake, if I should congratulate to the publick, the happy advantages, which it may now hope for from you. It must needs fare the better, where Philosophers are Bishops, or Bishops are Philosophers, and endued with a publick spirit, and generous good will, not valuing the being in power for any thing more, than to be in a better capacity of doing good; agreably to which noble principle, I have heard your Lordship more than once express yourself.

The next business of these lines is, to return my thankfull acknowledgments for your book, of the Universall character and Language, you were pleased to allot to me, a work of vast industry for the publick weal, meet with any worthy reward.[1]

It was my unhappiness to miss of you at London (you being gone into the west) else I had in person presented my thanks to you there, where I made some stay, in order to my health, and advised with some physicians about a course of physick, to be taken in autumn (for an ague of ten months continuance) which I lately began to enter into, and, I hope, with good effect. For I find my self much better after it, and free from any grudgings of my long sickness, though it hath been a crazy time here. Many have been sick, and some are dead. All my family have also this year, had their turn of sickness, nor are they yet recovered.

The sickness which all of us have felt here, and the decease of her that was nearest related to me (the afflictive remembrance whereof, this place doth conduce to renew in me) makes this place less comfortable to me: besides one consideration more, that I am not in a capacity of receiving and doing that good which I ought to desire. Although all that I can do, is but little and short, yet

[1] Wilkins' book, *Essay towards a real character and a Philosophical Language* was published in 1668, fo. (See vol. i. p. 116.)

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it is an honest ambition to desire to be as usefull in the world, as one may. I am sensible of the differenee between being here, and being in or near sueh places, where the advantage of books and suitable soeiety may be had, sueh as are in the Universities and London: at my late being in which plaee I met with many friends, that expressed very affectionate desires of enjoying me there; but I told them, that there appeared for the present little hope of any such matter; there being but few ehurehes left in the City,[1] and they full: and as for lectures none searee are considerable for a competent maintenance, but sueh as belong to ehurches without the walls, and they also are full. A competeney is that whieh is fit to bound mine and every ones desires: which yet doth not eonsist in Indivisibli; for that which is a competency for one is not for another, if he have a greater charge and a larger family to provide for, which is the case of some more than of others. It is not (I thank God) a trouble to me, that I am in a lower and lesser plaee than formerly (which yet is not every ones tryal) nor do I covet and envy the great things of others. To be competently provided for the good of his own, and withall to be in a capacity of being serviecable in the best way to the good of others, is fit to be matter of contentment to every Christian.

But I would not trouble your Lordship with more lines about this oeeasion: nor need I here to enlarge to you, whom I have found to be sensible of my circumstances, and ready (not only to wish well to me, but) to endeavour my better accommodation. For the which generous sympathy and eompassion, and for the severall kindnesses I have reeeived from you, I must in just gratitude profess myself,

My Lord, Your Lordship's most obliged servant,

J. Worthington.

Ingoldsby, Oct. —, 1668.

[1] An allusion to the Fire of London.

In a Letter from Mr. Puller[1] *at Jesus College, Cambridge, Nov.* 27, 1668.

[To Dr. Worthington.]

I have nothing further to add, but my best respects, and most humble service to you. You know, Dr. Duport[2] is Master of Magdalen Coll. Dr. Boldero[3] is mightily busied in reformations, putting down Ale Houses, and the like. This week, he did an exemplary piece of justice in suspending a B.[ennet] Fellow of C.C.C. for holding Hobb's opinions in publick disputation — ab omni gradu suscepto et suscipiendo.[4]

[1] Probably Timothy Puller, D.D., author of the *Moderation of the Church of England Considered*, 1679. There is a Puller mentioned in vol. i. pp. 93, 94, 95.

[2] James Duport, D.D., succeeded John Howorth, B.D., as Master of Magdalene College in 1668.

[3] Dr. Edmund Boldero, a successor of Worthington in the Mastership of Jesus College. (See *ante*, p. 141.) He was Vice-Chancellor of the University this year (1668), and again in 1674. He died 5 July, 1679, and by his will, proved 6 August, 1679, he left to Jesus College "his books there, and at Snaylwell Parsonage, not to be changed or sold away but to be set apart by themselves." (*Cat. of MSS. in University Library, Cambridge*, vol. v. p. 247.)

[4] Daniel Scargill, B.A., Fellow of Corpus Christi, otherwise Bennet College, is the Fellow here referred to. On 7 December, 1668, he was by order of the "Consistory" permitted to recant. On 12 March, 1668–9, he was expelled from the University for atheism. On 7 July, 1669, he was commanded to recant, which he seems to have done at once, as on 9 July the "Consistory" ordered that he was to alter his recantation, on 14 July he was ordered to make further alterations, and on 21 July to make a public recantation in St. Mary's Church, on 25 July, after afternoon sermon. This recantation was afterwards printed under the title of *The Recantation of Daniel Scargill, publickly made before the University of Cambridge, in Great St. Marie's, July* 25, 1669, 4to. His Certificate of absolution was dated 1 September, 1671. (*Catalogue of MSS. in the University Library, Cambridge*, vol. v. p. 263.) The *Recantation* was reprinted in the Somers Collection of Tracts (vol. vii. edit. of 1809–15). Hobbes wrote a *Defence in the matter relating to Daniel Scargil Bach. of Arts of C. C. College in Cambridge* (Wood's *Athenæ*, vol. ii. 482), which was not printed, probably by reason of Scargill's recantation. Archbishop Sheldon's "Letters to Dr. Spencer about restoring Mr. Scargill to his Fellowship" are in the Lambeth Library (*ib.* vol. iv. 858). In 1672 Daniel Scargill, B.A., was made Rector of Mulbarton-cum-Kenningham, Norfolk, in the church of which is a monument to his wife, who died 22 August, 1680, after "near seven years marriage," and in 1690, "Daniel Scargyll" was presented by Dudley Scargyll, Esq., to the vicarage of Swerdeston (Blomefield's *Norfolk*, 8vo. edition, vol. v. pp. 53, 81).

In a Letter from Mr. John Wickens[1] *to Dr. Worthington, Dec.* 1, 1668, *London.*

I must now return you thanks for using your interest with Mr. Babington. My son did obtain a Fellowship, pre-elected. There were but four of his year chosen, of which he and Sr. Arrowsmith were two.[2]

To my honoured friend Dr. More at Christ's College, &c.
[From Dr. Worthington.]

Sir,

You are welcome to Cambridge. I sent several times to enquire of your return, but could not hear of it, till I received yours. I believe, you had your ears full of Behmenism at Ragley;[3] for when I was at London, I met with one, who was to buy all Jacob Behmen's works, to send thither. I wish (thought I) that

[1] A single line, containing nearly as many errors as there are words, is all that Whatton in his History of the Manchester Grammar School, devotes to this, the most famous of its Head Masters in the seventeenth century. He added greatly to the reputation of the School. His father was Master of Rochdale Grammar School from 1638 to about 1643. The son is said to have been of Corpus Christi College, Oxford, but the degrees placed against his name by Whatton, and by those who have followed him, belong to a veritable *John Wickes*, who on 13 July, 1677, a year and a half after the death of John Wickyns, was nearly murdered in his College (*Athen. Oxon.*, vol. iv. 620). Whatton says that Wickyns was appointed in 1652, but it must have been some years earlier, for in June, 1649, he completed there the education of Edward Kenyon, afterwards Rector of Prestwich. Wickyns was an intimate friend of Henry Newcome, being one of the inhabitants and parishioners of Manchester who in December, 1656, signed his letter of invitation. He also signed the petition to the King in favour of Newcome's claim to a place in the collegiate establishment. Newcome placed his sons under Wickyns' care, and Adam Martindale followed his example. Both ministers spoke of the master in the highest terms of praise. The first said that many rare scholars had been bred by him; and the second termed him "a most excellent teacher." The names of over a score of his scholars are to be ascertained, some of them occupying positions of importance. He was buried 8 December, 1676. The son here mentioned was probably John of Trin. Coll., B.A. 1666, M.A. 1670 (Grad.).

[2] There was a Joseph Arrowsmith, Trin. Coll., B.A. 1666, M.A. 1670.

[3] See vol. i. pp. 140-2.

nobody trouble their heads more than needs about finding what is not to be had there, but is in other books to better purpose, and without such trouble. I sent to enquire about R.'s going in the holydays to Cambridge, but he was not to be met with. My answere to yours is later then I wished. I perecive by a letter from Mr. Puller, that came by R. that he paid you £3 for my use. I desired him therefore to pay it you at your return to College, supposing that you might order Mr. Joseph Clark[1] to pay the like summe to me. Do you know how it is with my uncle Foxcroft,[2] have they heard from the East Indies? Was the collection of Mr. Hobs's works in Latin, printed at Leyden, extant when you were at London?[3] I heard, that the vice chancellor [Boldero], did a neeessary piece of justice upon one of Bennet, for his bold asserting of the worst of his prineiples in the publick sehools. Before Christmas I wrote a plain earnest letter to Dr. Cudworth about his Discourse against Hobbes in part (of which he may see there is need) or that upon Daniel,[4] offering my serviee to ease him of the trouble, that is needfull to fit sueh MSS. for the press: but I reeeived no answere. Did you see Dr. Croon at London?[5]

[1] Probably Joseph Clerk, a lawyer and proctor in the University Court, several times referred to in vol. i.

[2] A sister of Dr. Benjamin Whicheote, the father of Dr. Worthington's wife, married Mr. Foxcroft, who was residing, in 1660, in Finsbury Court, Moorfields (vol. i. p. 202). He was the father of Ezekiel Foxcroft, Fellow of King's College, before mentioned. Dr. Worthington left by his will the Works of Behmen and H. Nicolas, to Mrs. Foxcroft, the mother of Ezekiel.

[3] Hobbes' *Opera Philosophica quæ Latine scripsit*, were published at Amsterdam, in 1668, 2 vols. 4to.

[4] Dr. Cudworth wrote several treatises against Hobbes and his doctrines, some of which have never been printed. Some account of them will be found in the notice of Cudworth, in the *General Dictionary Historical and Critical*. (See as to the Commentary on Daniel, *ante*, p. 140.)

[5] William Croone, M.A., Fellow of Emmanuel College, Cambridge, in 1652 (*Baker MSS.*), afterwards M.D., Professor of Rhetoric at Gresham College, Fellow of the College of Physicians, Fellow of the Royal Society. He was the founder of the Croonian lectures, and published a book entitled *De ratione motu musculorum*, London, 1664, reprinted at Amsterdam, 1667. He died on 12 October, 1684. The sermon at his funeral was preached by Dr. John Scott, Rector of St. Giles in the Fields,

He speaks better of some things than he did. Have you any more verses from Mr. Ellis [Elys]? Hath Mr. Glanvil printed a new edition about Spirits and the Demon of Tedworth?[1] What doth he write of the lady that was likely to turn Roman Catholick? It seems, there was no visitation at your College this year, though it was much talked of. I suppose, you have heard of Sir Michael Armyn's death at London, the last of Sir William's sonns. None is now living but Sir William's brother, now Sir Evers Armyn,[2] about 70 years old, who hath no sons. There was a speech, that Dr. Whichcote was to be Bishop of Bristol, but the Bishop of

and Wood, in his notice of Scott (*Athenæ*, vol. iv. 415), says, "This Dr. W. Crown, who entitles himself of Brokswood in Herefordshire, and of Kymston in Hampshire, was doctor of phys. of Camb. and one of the royal society of which he much merited. He hath made ingenious and excellent observations *De Ovo*, long before Malpigius his book upon that subject was extant, which are published at large by Mr. H. Oldenburgh in his *Philos. Transactions*; as likewise a most curious theory of *Muscular Motion*, published in Mr. R. Hook's *Philos. Collections* num. 2. I have seen a large Latin elegy written on him beginning thus, 'Abit virtus sed non extinguitur morte' &c., which being printed I shall now pass it by." See also this *Correspondence*, vol. i. p. 247, *et passim*; Ward's *Gresham Professors*; and Thomas' *History of the Royal Society*. A notice of him will also be found in Chalmers and Rose.

[1] Editions of Joseph Glanvil's *Blow at Modern Sadducism; or Philosophical considerations touching the being of Witches and Witchcraft; with an account of the Demon of Tedworth*, appeared in 1666, 1667, and 1668, according to Lowndes.

[2] William Armine or Armyne, son of Sir William Armine, knight, of Osgodby, Lincolnshire, was created baronet in 1619, by James I., on payment of £1,095. He was M.P. for Boston, Grantham, and Lincolnshire, successively, and took a leading part in the events which led up to the Civil War. He was a member of the Council of State under the Commonwealth. (See notice of him in *Dict. Nat. Biog.*, vol. ii.) He died in 1651, and was succeeded by his eldest son William, M.P. for Cumberland in the Long Parliament, who died in 1657-8, without issue. The title then devolved on Michael the third son, who died in 1668, also without issue, and the baronetcy then became extinct. If Evers Armyn, the brother of Sir William, the first baronet, assumed the title as implied by Worthington, it was without any legal right to do so. Sir Michael Armyn and his lady received an invitation to the funeral of Worthington's wife in 1667 (*ante*, p. 235). Cuthbert Bede, in *Notes and Queries* (6th ser., vol. xi. p. 188), writes, "The fine old mansion house of Osgodby, between Irnham and Ingoldsby, Lincolnshire, still remains, though now divided into two farmhouses, the property of Lord Aveland. Osgodby is a portion of the parish of Lenton (or Lavington), and Sir William and Lady Mary Armayne of Osgodby are buried in Lenton Church."

Bristol that was said to be dead, was one Bishop a Quaker there. Is Speed the Quaker's son to come to your College? I thank you for your French news. I hear sometimes some news from London, but I wonder, I hear not of what is most material, such as concerns the Protestant's cause. Did you see or hear from Mr. Maunsell at Kettering? Since my last to you, I was in a long course of physick which Dr. Tymmes advised me to, when I was at London. I took a purging Apozame at 5 times, and a dose of 48 pills, 3 a morning, with a draught of wormwood wine afterwards, and some stirring exercise, which through God's blessing, did me much good, I hope, and might be a means to prevent sickness. Many have been sick here: I think more died this year, than the last. All my children had their turns of sickness. Damaris last, who is now recovered, I hope. She comes running to me, and desires me to present her duty to you. She is my scholar, now almost out of the Testament, and will be soon ready for the Bible. Have I not troubled you with too long a letter? It is time to conclude, I rest

Yours to serve you,

Jo. Worthington.

Ingoldsby, Jan. 8, 1668.

For my honoured friend Dr. More at Christ's College, Cambridge, &c.

[From Dr. Worthington.]

Sir,

I thank you for yours and the enclosed. I received the £3 from Mr. Jos. Clark. I have read over the book, which now I return you. His face would have told one of his temper, he needed not to have made a paraphrase upon his picture. His book testifies his good and honest heart, and that his religion his deep. His English verses upon Job 14, 1, seem better than the translation, and so elsewhere. I commend his zeal and good design, but I

[1] Gilbert Ironside, D.D., the first of the two bishops of Bristol of these names, did not die until September, 1671.

question, whether those little themes upon several subjects in Latin, will do that good he wishes. If he would make a Collection of his English Poems and print some lively English sermons upon practical subjects, I think, he would sooner obtain his end. He hath read Seneca much, and imitates his concise style, which is not so good as Tully's, though more easy to attain to; and if he be not somewhat too stoical in his behaviour, I wonder, that he should be plurimis invisus, and so strange a spectacle to many, as he more than once intimates. Melancholy men are more disposed to an imitation of John Baptist's spirit. He saith in one place, that he propounds to himself Christi Imaginem, as exemplar vivendi. They that do this aright are procliviores ad omnem Comitatem, facillimosque mores, and can hardly be, plurimis invisi. His verses upon the Passion, Resurrection, and Ascention have not so much of application, as he would now order them, I believe, if he were to do it again. They were printed six years since.[1] I am glad, you have bestowed so great pains, and to such purpose upon J. B.[2] I suppose, you have seen his life written by Dur. Hotham,[3] but he

[1] The book here spoken of by Worthington is the work of Edmund Elys, entitled *Miscellanea*, Oxoniæ, 1662, 4to, consisting of Latin and English verse, and several short essays in Latin prose, first published in 1658, 8vo, and reprinted, with a portrait of the author by Faithorne, in 1662. The copy of the edition of 1662, in the British Museum, wants the portrait.

[2] Jacob Behmen, admired amongst others by Sir Isaac Newton, William Law, and John Byrom of Manchester.

[3] Mr. James Crossley's copy of the *Life of Jacob Behmen*, written by Durand Hotham, Esquire, Novemb. 7, 1653, is in the hands of Mr. J. E. Bailey. It is a folio of 24 leaves, and one leaf with a plate engraved on both sides, and was printed for H. Blunden of London, and sold at the Castle in Corn-hill, 1654. To it is appended, beginning H. 2, *Four Tables of Divine Revelation* . . . Written in the German language by Jacob Behm, and Englished by H. B. London printed for H. Blunden, 1654 (11 leaves). Mr. Crossley describes it in a note as "excessively scarce." He asks, "Who was Durant Hotham? His style is an interesting one, and some of his expressions remind one of Lord Brook and Milton." Durant Hotham was brother to Sir John Hotham, of Hull notoriety, and of Charles Hotham, Rector of Wigan. He states that having found in Behmen's works many things "highly honest, pious, just, and of much improvement to that equal humane sociable principle, to which I have devoted all that I have, a servant till the true Bridegroom appear to take me up to a better society, I thought that an enquiry into and a short relation of his life would

leaves out, I think, the story of the Pewter charger (which is mentioned in a shorter account of his life)[1] whereby he came to such marvellous discoveries. I remember, Du.[rant] Ho.[tham] speaks of his being acquainted with some Chymists, from whom he got many words, which fill his writings;[2] and we having so

be no little advantage to stir up the more searching Spirits to a thorough weighing of all that he hath published; and being herein furnished with some helps by the *ingenuous Publisher* of his works, Mr. *Blunden*, I laid aside a few daies to fit the materials that were sent me in an order to accommodate for a gentle and willing reader." Hotham enumerates a list of thirty-one works from Behmen's pen, adding, "Many of these works have of late been published in the English tongue, by the industry of a Gentelman, to whose pains our English Commonwealth rests much obliged, the rest remain yet lockt up, and expect the diligence of the same or such other generous spirit."

Charles Hotham of Wigan is also associated with the introduction of Behmen's works into notice. He, while proctor of Cambridge, wrote *In Philosophiam Teutonicam Manductio sive Determinatio de Origine Animæ Humanæ*, Lond., 1648, of which a translation into English was printed in 1650.

The following book on Behmen has lately been published by Hodder and Stoughton. *Jacob Boehme: his Life and Teaching. Or Studies in Theosophy. By the late Dr. Hans Lassen Martensen, Metropolitan of Denmark. Translated from the Danish by T. Rhys Evans.* 8vo, pp. xvi., 344.

[1] The book here referred to is no doubt the following, a copy of which is in the British Museum. *The Life of one Jacob Boehmen: Who although he were a very meane man, yet wrote the most Wonderfull deepe knowledge in Naturall and Divine things, that any hath been knowne to doe since the Apostles Times, and yet never read them, or learned them from any other man, as may be seen in that which followeth. Wherein is contained a perfect Catalogue of his Workes.* London. Printed by L. N. for Richard Whitaker, at the signe of the Kings armes in Pauls Church yard. 1644. 4to. 8 pp. The passage about the Pewter Charger is as follows, "In the meane time he maintained himselfe with the labour of his hands, in the sweat of his browes, till the beginning of the *sixt seculum* namely the year 1600, when he was a second time possessed with a *Divine Light*, and by a sudden sight of a *Pewter vessell*, he was brought to the inward ground or *Centrum* of the hidden *Nature*." The same subject is referred to by Okely in his *Memoirs of Jacob Behmen* (London, 1780, 8vo), extracted in Southey's *Common-place Book*, 1st series, pp. 316–17, as follows, "When Jacob Behmen was in the twenty-sixth year of his age, he was 'enraptured a second time with the light of God, and with the astral spirit of the soul, by means of an instantaneous glance of the eye cast upon a bright pewter dish; — being the lovely Jovialist shine or aspect, introduced into the innermost ground of the recondite, or hidden nature.'"

[2] This passage, Mr. J. E. Bailey tells me, is not in Hotham's tract.

much of Philosophy in English, one that had some parts, though no scholar or Academian, might write a deal of Philosophy, as well as J. B. though not inspired. Doth not D. H. speak, how fond he was of the word Idea,[1] which he would not have been (nor of other strange words) had he been so wise and humble, as he should have been. But I remember one thing commendable in him (if he continued in it to the last) which is recorded at the end of his Epistles, that he diligently frequented the Church, and attended upon the worship and preaching there, whereas several of his admirers do otherwise. I suppose, Mr. Hobbes' book in Latin is dedicated to the King: and if so, I told Dr. Cudworth, that it might be well, that his should be so dedicated. I thought, Dr. Croon might have spoke to you, about what some did aggravate against you, in denying Mr. Hotham the testimonial, that you might have had an opportunity to inform him right: though I told him, what I thought, and seemed to be satisfied also. He is a Courtier, and would look and talk big, though he be a little man: but (as I wrote) he seemed to speak better of some things than formerly. But did you hear none speak of what they had received at Cambridge, that God in the business of religion, doth not seek himself, but respects the good and happiness of his Creature? And how apt some are to misapply this, not only to the gratifications of their appetite (as if there were no such offence therein) but to make little of idolatry, God being not so studious of our doing such or such honour to him, not seeking nor mattering much our venerations? So did Sadoc and Baithus misapply and abuse an excellent principle of Antigonus.[2] That J. G.[lanvil] should seem disturbed at what is in your later writings, is no such wonder. There is required a greater measure of humility and of judgment, to do that which he is displeased at. They were smiling at Sir Michael

[1] "The Greek word, *Idea*, pleas'd him much; he used to call it his *fair, pure, heavenly virgin, a spiritual bodily exalted goddess.*"

[2] An opinion of Antigonus Sochæus set forth by his disciple Sadoc, that virtue must be practised without any view of rewards, gave rise, according to the tradition of the Jews, to the sect of the Sadducees. Baithosus (Baithus) was one of Sadoc's disciples.

Armyn's (who was at the Bath last Summer) when they told the story of the Preacher at Bath, how spruce and trim he was, with his white gloves and handkerchief and periwig (which must now and then be pulled) and how romantick in preaching. There is a great deal of purification, which some young men need: the more they attain of this, the more able they will be to do and speak *καθυκόντως*. And to such who are duly purified belongs that great privilege *διάκρισις πνευμάτων*.[1] Nor would such have been easily mistaken about the lady turned Papist. But young men, that think it a fine thing to converse with such, and to receive some respects, are apt to be transported. I suppose, you had little difference with Mr. M. about the Apocalypse &c., but did he not seem to lean towards Antinomianism? Is Mr. Cl. as much for Socinianism, as was rumour'd of him?[2] He thinks perhaps more may be sayd from Reason against Atheism, than Socinians think. I suppose, you saw that good man, Dr. Rugeley at London[3] and I should be glad to hear of his welfare. Your Epistle about Ja. Beh.[men] may be of use to him. Is he as much for Chymie (as he calls it) as formerly? You are very merry about Mr. Fisher's beard, and I am glad to see you so pleasant: but his long beard is no philosophical argument. Your Philosophy can tell you, that where the soil is cold and clayie, it cannot be so healthfull. Scarce a week passeth, but one or other is down in my family, and many are sick round about us, but God hath hitherto been mercifull to us. In my last I forgot to tell you, of our late preservation from an imminent danger of fire in the night time. All the 4 children were in bed, and the maid: the fire came to a bed, consumed some of the cloaths, and part of the rug and blankets, and was come near to one of the children's faces, but the maid suddenly awake-

[1] 1 Cor. xii. 10.

[2] By "Mr. M." Dr. Joseph Mede may be intended, whose works, many of which are upon the Apocalypse, were edited by Dr. Worthington in 1664. Dr. Mede, however, died in 1638, and Mr. Bailey thinks the reference seems to be to a living person. I am unable to identify "Mr. Cl."

[3] Mentioned in vol. i. p. 26.

ing, prevented farther destruction. Glory be to God our great Preserver. The like preservation we had in Cheshire.[1] But now a new trouble is springing up, which will cast me into such straits and perplexities, as I never yet knew. In short thus. After it pleased God to deprive me of her, who was so excellent an help to me, skilfull and tender about the children, and carefull about my family affairs, it was an ease and relief to me, that I had an old servant, that was provident about my family, and carefull about the little ones, and ready about helping them in ease of sickness, or sudden aill, especially now that we are too distant from the help of physicians (the sad effect whereof I found in their mother's sudden illness, who was deceased before the messenger returned from Grantham) and there being in this and the like country villages few or none, that know how to help themselves or others: such due and necessary means of help, is to be had most in market towns. But now I am to be deprived of the service and help of that servant, by reason of her marriage, of which I had private notice the last week. I say nothing to her about it, nor she to me: but it will not hold thus long. I know not where to procure one, so well qualified, and fit to look to my house and goods (which may be exposed to uncertainties and loss) and to attend and administer to the children's good, as they need. My other servant (though commended to me by those few I know in Grantham) is wholly unfit for such a trust. And what a grief must it needs be unto me, to see my children in a condition that may need that care and relief, which I know not how to provide for them: I who am bound to be μητροπάτωρ unto them, who are deprived of the tender care of their good mother, and cannot help themselves! I did not think, that I should have been in these straits and troubles, for my servant seem'd desirous always to stay with the children for their good. When I began to suspect some such event, I wrote to some few friends in London, where I thought it most probable to meet with some experienced servant, skilfull about looking to house and children, but I have not yet heard any thing. To some I wrote

[1] See *ante*, p. 224.

more largely, these needing many words to make them sensible. Few there are, that minde the Royal Law of Love, the Law of Christ. Half that I have sayd to some, if spoken to me, would have melted me into compassions, and tender resentments of their griefs. There is the comfort of love (Phil. 2), a pleasure in sympathizing with others, especially in endeavouring their relief. When I lived in Emmanuel College, I had little experience of any sufferings, except sometimes a little contradiction from ill minded men: and to suffer for righteousness sake did carry comfort and reward in it. To live in that capacity in a college, is to lie warm in the nest, and to be fed every day with manna. Their diet is (as it is sayd of manna Wisd. 16) ἄρτος ἕτοιμος ἀκολιάτως, and they have no care about other things. But after that I came into the world, and especially into the rurall solitudes, and more particularly after I was deprived of her, that freed me from seeular cares, I have seen more of trouble, and am likely to see more trouble and affliction, than ever I felt, except God be pleased to help me in these difficulties: upon whome I desire to depend, and to cast my care and burden; and to this purpose I must beg the charity of my friend's prayers, as I should desire to be sensible of their griefs, for the resenting of which I am now better prepared by some experience of suffering, than when I lived a soft and easy life. But if God shall feed me with more bitterness and wormwood, I desire, that my meditation of him may be sweet, and that I may always have kind apprehensions of his providence, who when he inflicts most, doth punish less then the desert: yet with due meekness and submission may consist (I conceive) a desire and endeavour to get out of those straits, which the place or other circumstances doth cause or continue. I have troubled you with a longer letter by far than I meant: but it is some ease (you know) for men to give vent to their griefs, and to pour them out before their friends. I shall not offend with so tedious a writing again.

The enclosed I confide unto your breast, some things therein being of a private import. Nor what I have sayd in reference to this place, would I have it mentioned to any neighbours. I hear

that Morden is printing Epictetus and Simplicius,[1] I wish he would send you for me a proof or specimen of the print, that if I like it, I may put of that print, which I have already. In the former impression of Epictetus, there is a clause in the beginning of the Preface to the Reader, that hath always grated against me — Stoicæ Philosophiæ quæ proxime omnium ad Christianismum accidit [accedit]—which is untrue and unworthy, and contrary to the sense of the Primitive Fathers. I know not to what purpose such a clause should stand there. And the like course mistake is in Mr. Gataker's Preface to Antoninus.[2] Cambridge Press hath the ill luck to propagate twice a clause so dishonourable to the Christian doctrine and genius. No more at this time but that I am,

Yours to serve you,
[John Worthington.]

Jun. 25, 1668. Payd at my Installation by proxy for Asgarby Prebend, £4 14s. Jan. 16, 1668-9. Last payment of First Fruits for Ingoldsby, £4 18s. 6d. Asgarby first payment of first Fruits, £2 18s. 7d.

[From Dr. Worthington's Almanacks.]

Jun. 29, 1668. I came out of Ingoldsby. Jun. 30. I came to Cambridge.

Jul. 1. I perceived little of my ague. I walked all the while in Mr. Babington's chamber, and discoursed with him. Jul. 4. I

[1] Printed in 1670, "Londini, typis Jacobi Flesher, prostant apud Guilielmum Morden, Bibliopolam Cantabrigiensem." 8vo. Described by Harwood as "very incorrect." It is a reprint of the edition which issued from the same press in 1655.

[2] The sentence which aroused Dr. Worthington's ire is that with which Gataker commences his preface: "Stoicam Disciplinam, præ cæteris Philosophorum priscorum Sectis ad dogma Christianum proximè accessisse, e nostris qui censuerint, non desunt." Gataker does not express his own opinion, but only cites those of others — including St. Jerome, who says "Stoici nostro dogmati in plerisque concordant." There is a copy of Gataker's book in the library of the Manchester Grammar School with "Joannes Worthington S. T. D." on the title-page.

perceived less of my ague. I walked all the while at Dr. Cudworth's. Jul. 10. I perceived little more of my ague. Jul. 15. I came from Cambridge to London. Jul. 26. I preacht at St. Andrew's Undershaft.

Aug. 2. I preached at the Charter-House. Aug. 9. I preached at Hackney.

Aug. 16. I preached at All-Hallows in the Wall.

Aug. 24, 1668. I came from London to Stevenage. Aug. 25, to Buckden. Aug. 26, to Stamford. Aug. 27, to Grantham. Aug. 28, to Ingoldsby. Laus Deo.

Aug. 30. I preached at Boothby. Sept. 6. I preached at Ingoldsby.

Sept. 8. My only surviving brother Fran[cis] Worthington of Manchester died about 9 a clock.[1] Sept. 13. I preached on Math. 6, 13. Sept. 20. I preached at Lenton forenoon, at Ingoldsby afternoon. Sept. 27. I preached at Ingoldsby. Oct. 4. I preached on Rom. 12, 1. Oct. 18, on Math. 7, 13. Oct. 25. I preached on Math. 7, 14. Nov. 1, 5, 15. Dec. 6, 13, 20, 25, and 27, I preached, &c.

Jan. 3, 1668–9. I preached on Math. 3, 8, 9, &c. Jan. 10, 17, 24, and 31. I preached &c. Febr. 7, 14, 21, 28. I preached &c. Mar. 7. I preached &c. and catechized in the afternoon, and Mar. 14, 21.

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[1] See vol. i. p. 23. He married, 15 September, 1646, Mistress Sarah Byrom (*ibid.* pp. 26, 159; also *ante*, p. 220. *Palatine Note Book*, vol. i. p. 123). On the south side of the old Churchyard was formerly a stone recording his burial, and others of his family. "Here resteth the Bodies of Francis Worthington of Manchester, Wollin Draper, Buried September the 10th, 1668. Sarah the wife of Francis Worthington was buried October 3, 1664. Pious in life, happy in her end. Mary Worthington, his daughter, died July 11, 1665. Francis Worthington, his son, buried September 23, 1678. Thomas Bowker of Manchester, Wollin Draper, buried 29 September, 1673." The names of three other of his children, as well as other information about the Worthington family, will be found in the *City News Notes and Queries*, 21 Nov., 1885. His daughter Sarah afterwards lived with Dr. Worthington.

This for the Revd. Dr. Sancroft, Dean of St. Paul's.
[From Dr. Worthington.]

Mr. Dean,

It coming lately into my mind, that amongst other discourse, we were speaking of the Turkish affairs, and I asked whether I had lent you a Latin tract containing a better abridgment of the Mahometan Religion, then any I had seen in print (as I lent you some papers about the wonderfull occurrences, at the beginning of the reign of this present Sultan writ by the same Bobovicus)[1] and you telling me, that you had not seen that tract. Thereupon I proposed, if not promised, to send you the same. I am sorry that I have thus long delayed the performance of my intentions. It was slipt out of my thoughts, by reason of much

[1] Bobovicus is evidently the same person as the Bobelius mentioned *ante*, p. 64. The tract which Worthington sent to Sancroft, seems to have been in manuscript. It is probably that published in 1690, by Thomas Hyde, Bodley's Librarian, with the title *Annotatiuncule in Tractatum Alberti Bobovii . . . . de Turcarum Liturgia, Peregrinatione Meccana, Circumcisione, Ægrotorum Visitatione, &c.*, and it was reprinted in the following year (Wood's *Athenæ*, vol. iv. 524). In 1712 it was translated into English and printed with the title, *A Treatise concerning the Turkish Liturgy, the Pilgrimage to Mecca, Circumcision, Visiting the Sick*, &c., *by Albertus Bobovius, sometime First Interpreter to Mahomet IV., Emperor of the Turks.* London. 8vo. Hyde states in the preface that he had received the book from his learned friend Dr. Thomas Smith, at whose desire Bobovius had written it. A copy is in the British Museum. By the "papers about the wonderful occurrences at the beginning of the reign of the present Sultan," the tract printed in Barrow's collected works is no doubt intended (see *ante*, p. 64). Notices of Bobovius, who was a Pole by birth, and whose name was Albert Bobowski, will be found under his Mahomedan name in Bayle's *Dictionary* (*Art.* Hali Beigh), and the *Biographie Universelle* (*Art.* Ali Bey). He translated the Bible into Turkish, and the manuscript was sent by Levin Warner, Dutch Ambassador at Constantinople, to Leyden to be printed. It remained there for a century and a half unprinted, except that in 1739, Schrœder of Marburg printed at Leipsic the first four chapters of Genesis. Early in this century it came under the notice of the British and Foreign Bible Society, and after a revision commenced by the Russian Baron von Diez, and completed by Professor Kieffer, it was printed at Paris for the Society in 1827. The New Testament had been printed in 1819, but was found so full of errors that it was withdrawn, and very few copies of it exist. It was reprinted in 1853 and 1857, and the Books of Genesis and Psalms were printed together in 1852.

other business, that I have been engaged in. But upon a fresh remembrance thereof, I make hast to send you that tract, by the first opportunity. It is clothed in green, the colour of Mahomet's kindred, and may be allowed to wear his livery, seeing it is a short account of his Religion. I wish I were able to gratify and serve you in better instances. For to speak not with a complement (as I doubt the Roman Pontif does) I am *Servus Servorum Dei* and have no greater pleasure, then to gratify ingenuous persons (according to my poor power) in what notices I think may not be unworthy of their consideration, or in any measure may conduce to the interest of learning. You told me, that some from Oxford had agreed for Petitus his labors upon Josephus, and I should be glad to hear the confirmation of so good newes.[1] By your purchase of Dr. Wyndet's library,[2] you have two Hebrew Bibles, with Rabbinical notes, Buxtorf's and Bomberg's.[3] Buxtorf's hath more notes, but Bomberg's edition is that which I have been used to. I never was owner of it, but only borrowed it; and my place here will not allow me to buy books, that are costly. All that I can do is, to give good books, for good books. I have some Hebrew books that are rare and unordinary; and if you shall please to part with Bomberg, I shall give you either Hebrew books, or other good books (if I knew what you most desire and I have them) and if you please, shall add a fair picture of one of your predecessors Dr. Colet,[4] done by a good printer, according to the picture,

[1] In vol. i. p. 137, *ante*, p. 29, and elsewhere, references to these *MSS.* of Petitus upon Josephus will be found, and Dr. Worthington seems to have been very anxious about them. They were bought by Lord Clarendon, and presented to the University of Oxford.

[2] See *ante*, p. 134.

[3] For Buxtorf's *Bible*, see vol. i. p. 198. Three editions of the excellent Hebrew *Bible* of Daniel Bomberg appeared in the sixteenth century (1517, 1521, 1523); they are all, especially the first, of great rarity.

[4] This letter is the only one to or from Dr. Sancroft in the Correspondence, and the exchange desired by Worthington never took place. An engraving from this portrait of Dean Colet, which appears to have cost Worthington £1 18s. (vol. i. p. 114), was afterwards inserted in Samuel Knight's *Life of Colet*, and Knight says, in his Introduction (edition of Oxford, 1823, p. xvii.), "As to his effigies, it was taken

whether in St. Paul's School, or Mercer's Chappel, I have forgot, it cost me about 40s.

I should be glad in this rural solitude, to hear what considerable books are late come forth or printing, for I hear nothing of that nature here, and my mind is still running out into such enquiries as it was . . . It cannot forget the affairs of learning, tho' I am out of the ken of such matters. I wish well thereunto, though I can do no more than wish. I never knew before what it was to live in a corner, remote from friends and books, and living libraries, which makes me more to prize the being near to them. And since it pleased God to deprive me of her, that was so great a help and comfort to me and our children, this place hath been more disconsolate to me (several circumstances here concurring to renew my grief) and by my own sickness, and the sickness of all my children, both this year and the last (which was to some of them so dangerous, that I had little hopes of their recovery) I fear the air is not agreeable to us: and we are too remote from the help of physitians in case of sudden illness (the sad proof whereof I found in the decease of my wife) so that the consideration hereof obligeth me to desire the assistance of friends for my better and safer accommodation, if it may be. Amongst the number of which friends, I have cause to reckon you, from the experience of your continued good will, which had its rise in our friendly correspondence in Emanuel College. Possibly you have some place in or near London, in your and the Chapter's disposal, or if more remote, if any vacancy should happen, there might perhaps be some exchange made . . . . .

When I was last at London, I was hindered from going abroad much, and visiting some I desired to wait upon, by reason of an

by the best hand I could find, from a valuable painting, which was, many years ago, the reverend Dr. John Worthington's (a great admirer both of dean Colet, and his friend Erasmus), after whose death it came into the hands of Dr. Stillingfleet, late lord bishop of Worcester; and after that bishop's decease, was recovered by my worthy friend the doctor's son (Mr. John Worthington), to whom I am obliged for this, as well as other kind offices."

humour in my leg, only I made a shift to get to Lambeth, and thank his Grace for . . . . .

You have candour and charity, and will pardon the tediousness of this letter, and not think it grievous, that I intreat your friendly assistance in my occasions. You consider the Royall Law of Love, the law of our Lord and Master, and those amica mentis verba bracteata,[1] Math. 7, 12. When you have done with this tract, you may send it to Mr. Royston, or if it be sent to be left at Dr. More's Chamber in Christ's College, he can send it from Cambridge.

When I desire friends to write by the London Post, I desire them to direct their letters to be left at the Post House in Grantham. No more at this time, but that I am,

Sir, yours to serve,

Jo. Worthington.

Ingoldsby in Lincolnshire, Jan. 1, 1668-9.

For Dr. More at Christ's College, Cambridge.

[From Dr. Worthington.]

Sir,

Yours of Jan. 27 I received. I am glad that Mr. Ellis is more removed from Stoicism then I feared. I wish every one better than they seem. I have been hunting for that little paper (I think a sheet of paper 4to.) about Ja. Beh[men's] vision of the Pewter Charger: but my books lying confusedly in 6 or 7 corners of the house, I cannot find it (as I cannot find other books I desire sometimes to look into) though I might have a great reward for finding it, and the pleasure of gratifying your desire herein, would be tantamount to me. This short account of his Life and Character came out many years since, when the author began first to be known in England.[2] Perhaps Dr. Cudworth hath it (if he could find it out) or Mr. Griffith, Mr. of the Free School at Cambridge, to whome Morden might speak, or Mr. Foxcroft, who is acquainted

[1] O mentis aureæ dictum bracteatum! Ausonius. *Gratiarum Actio.*

[2] Probably the Life of Behmen, printed in 1644. (See *ante*, p. 292, note 1.)

with him: or Morden might write about it to Mr. Littlebury, Bookseller, at the Unicorn in Little Britain, who bought Mr. Cater's Library lately,[1] in which were all or most Ja. Beh. works: or perhaps Dr. Rugeley hath it, if that with some other books was not burnt in the great Conflagration. It seems Dr. Gunning is more for Propheticall Scriptures then some others are.[2] His piece may help to draw out Dr. Cudworth's perhaps. I hear that Dr. Stillingfleet hath bestowed his pains upon a good argument against the Socinians.[3] Is the book come to Cambridge? The Socinian Treatises are (they say) printed in 6 or 7 Folios.[4] As for my children, I hope, I shall not be unwilling to resign them to him that gave them. The more they strive to please me the more would I wean myself from them. Yet that στοργὴ which God hath implanted in parents (so that even they who are evill, know and are wont to provide for the good of their children) doth oblige to be sollicitous and carefull for their good and help in time of need. I

[1] On 15 December, 1666, Dr. Worthington was at "Mr. Cater's house at Papworth." (See *ante*, p. 223.)

[2] For Dr. Gunning, see *ante*, pp. 137-8, and vol. i. pp. 234, 235, 236.

[3] The treatise of Stillingfleet here referred to is *A Discourse concerning the true reason of the Sufferings of Christ, wherein Crellius his answer to Grotius is considered*, annexed to his *Six Sermons*, 1669, 8vo. It is an answer to the reply of Crellius to the book of Grotius *De satisfactione Christi* (see Bock, *Hist. Antitrinitariorum*, vol. i. pt. i. pp. 140–11). According to the writer of the life of Stillingfleet in the *General Dictionary Historical and Critical*, Stillingfleet had published a volume of Sermons, in which there was one on the Nature and End of Christ's Sufferings, and this being attacked by a partisan of the Socinians, Stillingfleet was induced to write against Crellius. Chauffepié adds that Stillingfleet's treatise was translated into Dutch by Sebastian Petzholdt, and printed at Amsterdam in 1699. It was reprinted in 1697, the date which Watt and Darling erroneously give as that of the first edition.

[4] The *Bibliotheca Fratrum Polonorum quos Unitarios vocant, instructa operibus omnibus, Fausti Socini Senensis, Joannis Crellii, Jonæ Schlichtingii a Bucowietz, exegeticis et Joannis Ludovici Wolzogenii*, Irenopoli [Amsterdam] post annum 1656, 8 vols. fo., is the book here referred to. A long account of the work will be found in Bock, *Hist. Antitrin.*, vol. i. pt. i. pp. 46-54. It is still the standard edition of the works of Faustus Socinus, Crellius, and others. In 1674 the book was condemned and prohibited to be sold in Holland. (See *ante*, p. 281, note 3.)

can see, that they are fed (as you write) and instruct them in some things: but for Damaris and her sisters, as they grow up, I can not instruct them in what is proper and usefull for their sex. No, nor any one in all this town, but one, who is to leave this town the next month, and then the child will be destitute, who was wont to go with great alacrity to her teacher in the afternoons, choosing rather to miss her dinner then to lose the time for her learning. Nor can I tell how to minister to them in case of illness. I might have made better use of my time in Cambridge, to have been skilled in what concerns the good and relief of the body, whereby I might have been helpfull to my family, and to the neighbourhood in their like needs. Many have died this winter; sometimes 2, sometimes 3, out of an House, and the Church is full of garlands, hung up for those that died in youth.[1] And besides this (to confess my further imperfections) it is more grievous to me, to be much engaged in secular affairs, which the care of a family requires, than for some other men, who do, *Τὰ ἐπίγεια φρονεῖν*, and do his interesse ut suis, not having their minds carried out to things of a more publick concern, nor to the *Τὰ ἄνω*, nor to the *Τὰ ἔσω*. And therefore I might heartily wish, to be provided with such a one, as I could trust my children with, and also my family affairs and goods, which else may be at great uncertainty, and at six and sevens, as they say. And to be thus accommodated, would be no small ease and relief to me. I do not think, or say, but as good a servant may be had, but how to find such a one, hic labor — est. As for remarrying, I have little thoughts of that. If I be enforced to minde that, it is the being in so helpless and destitute a place and case, as this is or may be, which would necessitate thereto. I was

[1] See Brand's *Popular Antiquities*, ed. 1810, p. 41, where Bourne speaks of seeing these garlands in village churches in the South of England, but adds: "The custom seems to be entirely laid aside in the North." Brand, however, in a note states that he had seen them at Wolsingham and Stanhope, co. Durham. Mr. J. E. Bailey possesses a copy of this book formerly belonging to Mrs. Piozzi, who has written the following note: "We had plenty of these little Votive Offerings in our miserable church here at Dymerchion; but they are swept away now," *i.e.* in 1810. This place, now called Tremeirchion, is three miles E.S.E. of St. Asaph.

not at first hasty to enter into that state (not so hasty as Jacob Behmen, who was married at 19, as appears by Dur. Hoth. story of his life,[1] whether it be the fashion in Germany to marry so young, or whether he was of an amorous complexion; he speaks to his Idea, as to a mistress[2]) and besides other considerations, I would be loth to prejudice my children, as to that little all I have to leave them; and I consider also, how hard it is to meet with one so qualify'd as their mother was. So that this of marriage is to be considered in the last place, if no other way of fit help in these circumstances and straits can be found. I am glad that you are returned to a resolution of being in the University (where there is more need and use of you, than in the country) for though this might have been for my advantage, yet it is better, that more should be advantaged by you, than one. And now that you are off from Grantham, my mind must consequently be less towards it: for it was your being there, that would have made it a Cambridge to me: for which principally I intimated my desire in my letter to you in September last you having expresst so much a desire to retire thither. The lesser reasons were, because there is required preaching but every other Sunday, and if they would allow for a Lecture in the afternoon, every Sunday or every other Sunday, there would be an additional maintenance, and preaching but once a day: as also because the remove of my family and all my goods, would be more short and easy, which what a trouble it is, none can tell, but those who have felt it. I hope I shall never meet with such a journey of hazards and hardships, as that was from London to Cheshire, and the journeys that followed. Had I kept to that light and counsell within me (which was to stay there after the fire, at least for some while, till I saw no hope of provision) I might not have seen and felt those griefs and difficulties, at least not all of them, which I have found. And nothing could have tempted me

[1] "In the year 1594, he took to wife, one Katharine, the daughter of John Hunshman, a citizen of Gorlits, by her he had four Sons, living in the state of Matrimony thirty years." Durant Hotham's *Life of Behmen*.

[2] See *ante*, p. 293.

into Cheshire (after I had resisted such sollicitations, for the space of two years, and objected against the possibility of performing such offers, till I was ashamed and overborn by the confidence of the person[1] that made the proposals). But this one thing, that by the offer made good, I should be freed from all engagement to any particular place, and the encumbrances thereon attending, and yet I should not preach the less, thereby to endeavour the good of others, which is (and always hath been) in my esteem such a privilege and freedome (far above the highest dignities) that nothing would more tempt me to marriage, than if thereby it was assured me, that I might be in such a capacity, and enjoy such a privilege. But there is no great danger of any such matter. In the condition that I am in, it is best and safest for me and my family, to be in or near a good market town, where there is good company, and help at hand in case of need. My best and known friends are at Cambridge and London. If I had been left thus solitary and destitute at Ditton,[2] I would have removed to Cambridge, to have lived there, at least half of the year. Cambridge is the place that affords most advantages for my receiving of good, and consequently for enabling me to do good to others: and London is the place, where I had most advantage of doing good, and through God's mercy, I hope, that my three years preaching there, was of more consequence, than my at least ten years preaching in other places. I have a good friend and monitor (whom I must not gainsay) that tells me, that for the enjoyment of the advantages of both doing and receiving good, I must be richly and heartily contented with that which is less, so it be a moderate competency. I know not of any place in view or expectation. I have declared my condition and circumstances to some friends in London, but I know not what it may produce: they express themselves sensible of my condition. If I knew more, I would reveal it to you. I would not be close and reserved (reservedness is an allay and abatement in friendship) and if I shall know more, I shall acquaint you therewith, for the

[1] William (3rd) Lord Brereton. See vol. i. p. 212.

[2] Fenny Ditton. See vol. i. p. 201 *et seq.*

better accomodating your purposes to any friend. This is a rude scheme of my thoughts, the rest I have told you heretofore and desire not to repeat. The same purposes and designs work in me, which have had a place in me for about 20 years passt, and it may seem a vanity to speak more of them. I was once speaking of them to another innocently, and thinking no evil, but perceiving that such discourse was not gratefull, I can be as silent as to such matters as he could wish.

Yours,
J.[ohn] W.[orthington].

Dr. Whichcote in a Letter Jan. 20, 1668-9.
[From Dr. Worthington.]

I both have done, and shall in all my capacities do the best I can, to answere your desires for your convenient accommodation in place, time, and other circumstances: and so, I know, many more stand affected toward you; who watch for all advantages and opportunities to do you all the good they possibly can.

In a Letter to Dr. More, Febr. 19, 1668-9.
[From Dr. Worthington.]

Sir,

Yours I receiv'd. As for the Story of Jacob Behmen's Pewter Platter, I dare not trust my memory about it. It failed me once in Tau of Tetragrammaton,[1] which I did not devise, but found some where in his books, I thought in Mysterium Magnum, or threefold Life, or 3 Principles. Perhaps you found it in your late perusing his works. My failing about that particle, makes me loth to venture again without books. It seems, Epictetus is printing (not as before at Cambridge, but) at London.[2] Morden

[1] The Tetragrammaton Table is explained in Blunden's four Tables, 1654, appended to Hotham's *Life of Behmen*. (See *ante*, p. 291, note 3.)

[2] See *ante*, p. 297.

might let Epictetus the Philosopher stand aside, and step out of the way a while, till John the Divine, with his 7 Asiatick Churches be passt.[1] I thank you for your willingness to see any poor papers of mine, but I know not how to bring things to perfection here. Perhaps you are not come to your Ne plus ultra. You did once intend a Metaphysical Logick. You did not think to do this last, but for Mr. Maunsel's giving you the occasion, and there may happen some other as unexpected. It may be, you may not think it unfit to review your printed labours, to leave them with the best advantage to posterity, by either omitting, or altering, or adding, as it seems best. And as to adding, in the Preface before the Mystery of Godliness, you excuse the not speaking of the precepts and doctrines of Christ: but if it should seem good to you it would be Operæ pretium, to add an account of some parts of his doctrine in his Sermon on the Mount, those precepts there, and elsewhere, which seem so odd and cross to those that think themselves the wits and competent judges of what is honour, and befitting men, as if Christ's restrictions were too nice and strict or severe; as if he were not the best Master of morality, and knew not best what belongs to human nature and society, and how to order and bound our affections and passions. This age is full of such dishonourable thoughts concerning the mystery and doctrine κατ' ἐυσέβειαν. As you have vindicated the life of Christ, there may seem as much need for his laws. It had been fit for me, to have been very brief, having troubled you lately with two prolix letters, but I have not the knack of writing Laconicé.

In a Letter to Dr. Whichcote, Apr. 5, 1669.

[From Dr. Worthington.]

Honoured Uncle,

I received yours—I thank you for your plainness therein. I use to write plainly to others, and in those letters wherein I use

[1] Dr. More published his *Exposition of the vii. Epistles sent to the vii. Churches in Asia, with a Discourse of Idolatry* . . . . at London in 1669, 8vo.

most plainness there runs a vein of the greatest affection, Omnibus æquus, nulli blandus esto, was of old the character of a virtuous man. I am glad that you have procured a bailiff (though not glad for the occasion). It was sad, methought, to see and hear you occupied about such earthly matters, who are made to other and higher purposes. I wrote to a friend, who was overcharged with cares, that had a great zeal to do good, that he did sustain too many persons: others could not study, meditate, contemplate for him: he had enough to live on; what if he left less at death? I thank you for all your trouble about the business I mentioned — I enquired, and wrote to some in the country to help me, but as yet cannot speed. There is but one or two, that I expect to hear from, who, I know, will do what may be done. My niece[1] I sent for, to come up to me for the present, whom I dayly expect. I hear Dr. Castell[2] hath finished his Lexicon, and is about to deliver out the copies. Since we engaged it is 11 or 12 years, and it is time to look for our books. I desire you to receive six books of the 2nd volume of the Lexicon, together with the Persian Lexicon, for which we payd an additional payment, according to his proposal. I think to be in London by the end of May.

Dr. Whichcote in a Letter Apr. 17, 1669.

[To Dr. Worthington.]

Dear Cosin,

I received your letter of April 5th, being glad to hear from you. I trust it is next to impossible for you and me to take any offence each at other. I am as confident of myself in this

[1] This will no doubt be Sarah the daughter of Worthington's brother Francis, before mentioned. She was baptized at the Collegiate Church, October 14, 1649 (*City News Notes and Queries*, Nov. 21, 1885). She arrived at Ingoldsby on April 24, and Worthington, in his Almanack under that date (see *post*), calls her his cousin. In his will (see Appendix) he calls her his niece. She married a Mr. Swarbrick of Liverpool, and in the Appendix will be found a letter from her to Worthington's son John, whom she styles her cousin.

[2] See vol. i. p. 243, and *ante*, p. 21.

particular, as I can be of any thing, that nothing of unkindness towards you can lodge in my breast; and I believe the same of you. We have seen one another nitus et in cute, known one another too long, to conceive any displeasure. We may reason in case, defend a case, but not differ. I profess my self to you a sincere constant friend till death—and I assure you, that both my self and several your friends here, wait all opportunities to do all offices towards you, that may be acceptable to you. But more when we meet, which I am glad you intend in May. Dr. Castle's [Castell's] book will be delivered (he tells me) about 1 month hence. Dr. Wilkins is this week gone to Chester.

Mr. Joseph Church[1] *in a Letter March* —, 1668-9.

[To Dr. Worthington.]

Reverend Sir,

I received your letter five days after the date, which I could not read without a mixture of joy and grief. It did rejoice me much to hear of your health, more, to see and read those ardent expressions of your care and thoughtfulness after the public good; most of all, where I read that signal preservation of your children from the flames. Grief I cannot but have, to think how unworthy the present age is, to suffer such usefull persons to be buried alive in obscurity. As to the contents; Mr. Hil is at so great distance from Leyden, that to write to him, would be a long circulation of letters. I therefore intend to send to Mr. Newcomen at Leyden, to be informed concerning that particular, and the others also I shall mention, and of both give you an account, as soon as I can. Dr. Bates[2] tells me, that Clementius is dead, and I am informed, that there is a small tract de Saccharo et Manna, wherein is related the death of him, to whom Salmasius MSS. were committed; and that he dyed at Dijon in France where Salmasius lived. So that

[1] See vol. i. p. 21. He was at this time residing at Hackney. (See next letter.)

[2] See *ante*, p. 197, and vol. i. pp. 234, 236.

to understand truly, what is become of them, I know not.[1] The best way I can at present find, is by Dr. Croone, who I understand corresponds with one at Paris, by whom I hope to give you some light. Here is a Dialogue called, Plain Dealing, a book by some admired, by others contemned. The author is said to be Dr. Patrick—others think it not his; but made by a Club of Episcopal Divines: and that you may not scape among your brethren, it is said very confidently, you brought it to the press.[2] I am troubled very much to see such animosities among good men.

To Mr. Joseph Church.
[From Dr. Worthington.]

Sir,

Had I not written to you first, I doubt, I should not have heard from you: I fear, you would only have thought to write. Truly, truly this was not as it should have been. But I will not chide you, I have no faculty that way.

Yours I receiv'd a little before Easter, at what time I was in a course of physick, after which (upon my venturing too soon abroad, I think, and taking cold) I fell into a kind of feverish tertian, which did exercise me more than a little, and did disable me from writing, at a time when I had many letters before me. But it hath pleased God to put a stop to those aguish returns, sooner than I expected.

[1] For Salmasius, see vol. i. p. 324, and *ante*, p. 25. Antoine Clement wrote his life, prefixed to the volume of Epistles printed in 1656. The tract mentioned in the text is *Claudii Salmasii De Manna et Saccharo Commentarius*. Parisiis. Apud Carolum du Mesnil, 1664, 8vo. It was edited by MM. De La Mare and Lantin, Councillors of the Parliament of Dijon, to whom, as appears by the preface, and as is mentioned in the *Menagiana*, Claude Saumaise the younger, bequeathed by will the manuscripts which had been left to him by his father. Claude Saumaise the younger died, aged 34, at Beaune, 18 April, 1661, and not 1667, as erroneously stated by Papillon, *Bibliothèque des Auteurs de Bourgogne*, p. 287.

[2] I have been unable to find any trace of this Dialogue, of which Dr. Worthington says in his reply, that he had neither seen nor heard before he received his correspondent's letter. The Dialogue must have been printed in or before 1668, but the only books I can find bearing this title, are of a much later date.

And as in my former letter, I mentioned one great deliverance of us from the danger of fire, so I have cause to magnify the mercy of God, in another deliverance from the like danger.

A neighbour's house over against mine was on fire, on a day when my sickness was most violent, and I had kept my bed all that day, had I not been alarm'd by my children coming crying to my bed side, and others, that told me of the fire. Being forced to rise, I made shift to get to the window, where I saw the raging flames dispatching a thatched house. The wind was very high, and did blow the smoke and ashes towards my house, and an out-house, which did greatly endanger them. In this condition I could not think of saving much of my goods, scarce more than some writings and paper books &c. in boxes. But endeavouring to dispose my self to Job's temper, in the like calamity, and giving up to God what he had given me, it pleased God (who was in the wind and in the fire) to restrain the violence thereof, and to preserve me and mine from the threatening danger. Glory and praise be unto his name, for he is good, and his compassions fail not; a very present help in trouble. Had we been forced to flee from our habitation, and to seek an harbour elsewhere, it might have been particularly hazardous for me in that hot fit, to have gone into the cold air. The mother of him, whose house was burnt, was sick as I was, and being removed to the next house, she died within two hours.

Now to your letter. As to my care and thoughtfulness about the publick good, which you mention, I do not count myself in any such public agency to supererogate, or to do more than I am bound to do. The love of God and my neighbour ought to constrain me to all publick and laborious services. Others also, if they did well look into their hearts, might find something there, which doth oblige them to it as much as me, if they would attend thereto, and if they were not so much intent upon procuring wealth and the things of this world, if they were not so delicate and soft, and lovers of their own ease and pleasures, as well as of their own profits, and if they were not so timerous and wary about their interests and advantages.

I thank you for your resentment of my condition: but I would not have any friend troubled, that I am not in such circumstances as they wish. I am sensible, that I have more than I deserve, though less than my friends desire. And I have more reason to bless God, that I have not so much as others, than to wish my self in their condition. The desires of nature, and the new nature particularly are modest and moderate. A middle condition is most propitious to religion, and most safe in order to eternity. I am not anxious about my self and mine. The Lord is mine and their Shepherd, we shall not want. And though I am here in obscurity (as you term it) yet I count my self as great as when I was in Lucc, that is not great at all. What if God hath led me into the wilderness? Yet if he here speaks comfortably unto me, and makes me to hear that, which is not so easily attended to in places of more concourse and noise, and if he will lead me through a wilderness to his Rest; is not this a favour? I do not value London, or any such publick place, as a place of being taken notice of, but only as an advantage of more service, there being nothing to be so much valued, as the advantages of being serviceable to the good of others. While I continued at London, I had expected encouragement from many persons knowingly and seriously religious. Some of very different perswasions, professed their being bettered by my practicall preaching and endeavours to plant the life of God, the true Christian spirit. So that I have cause to be thankfull to God for the fruit of my labors there. And nothing there or elsewhere is to be so much valued, as the opportunities and advantages of being more usefull in the world, either in sowing the spirituall and immortal seed of the word in better ground, or in contributing to the advancement of profitable knowledge and learning, where better notices may be had of books, and of any worthy designs at home, or abroad in the world, conducive to that end. Have you heard from Mr. Newcomen about Petitus on Josephus, whether Elziver hath the MSS., and is about printing it? Some years since I wrote to Mr. Newcomen about the like occasion, who informed me, that the Leyden Professors knew

nothing of Petitus his labors but that Mr. Le Moyne[1] (a learned protestant minister at Roan) was upon the same, and I sent to Mr. Le Moyne 2 or 3 sheets of variæ lectiones, written by Isaac Casaubon in the margin of that Josephus, which he gave to the King's Library at St. James's, whence I transcribed them, for which he sent me a very thankfull letter. I mentioned also Petitus's MS. to him.

The next thing in your letter to be answered, relates to a Dialogue, which (you say) some admire, others contemn (there may be a fault in both, it might argue more wisedome and humility, to do neither) the name of it is, Plain Dealing, as you say, and you add, that it is said, yea and very confidently too, that I brought it to the press. To which I say, that it is utterly false, for I never saw or heard of any such book written or printed, before I received your letter. And I will add ex abundanti (though you do not mention it) that there is another Dialogue, styled A Friendly Debate &c.[2] of which I affirm likewise, that I never knew of it, till I saw it here in the country, after it was printed. Not long since Mr. Royston sent it down to me (as he useth to send me some times a book of his printing, if it be a little one) I desired him to send me word, who was the author, he desired me to excuse him, for he had always kept secret the author's names, when they desired him. I told him, that if I had known, it was a secret, I would not have asked it, for to me, it argues a poor curiosity and itch of mind (if not a worse distemper) to be too inquisitive. I have been engaged

[1] See *ante*, p. 147.

[2] *A Friendly Debate between a Conformist and a Nonconformist*, 1669, 8vo, was written by Dr. Symon Patrick, successively Bishop of Chichester, and Ely. Two continuations were published the same year, and an Appendix in 1670. For some account of the author, see vol. i. p. 336. In his *Auto-biography* (Oxford, 1839, 8vo, p. 60), Dr. Patrick says of the *Friendly Debate*, "This book proved very acceptable, and had many editions: but was only guessed to be mine; for I told nobody of it but my brother, and one that carried it to the press. At last, one of my Lord of Canterbury's chaplains wheedled Mr. Royston the bookseller to confess he had it from me. Whereupon his Grace, who had long been angry with me upon the account of Queen's College business, ordered one to bring me over to him, assuring me of a very kind welcome."

in other pressing business, so that I have read but little of it viz: as far as T. W. about Repent.[1] I wish some of T. W. his friends would have been so faithfull and kind to him, as to have warned him of his poor vanity, in affecting witt. I never read but one book of his, and I was ashamed to see such trifling and light expressions upon so serious an argument. Such juglings make the people more vain, than they would be, and are very indecorous. I neither know, nor covet to know the authors of either Dialogue.

I might tell you also, that the late Divine Dialogues, when they came out first, were said to be composed by me. But I suppose, the authors of that tale see their error by this time. I have wondred at the indiscretion and weakness of the discerning faculty in some that have been prone to judge of anonymous books.

What you add of your being grieved at such animosities as are among men, is an argument of a more moderate spirit which I have discerned in you, and in some others at Hackney. This spirit, had it ruled in the times, when the long Parliament began, might have prevented all those long continued traines of sad calamities and cruelties that followed. Perhaps you may have seen a book called, An Apologeticall Relation &c. for Scotland.[2] Was there ever such a fierce book written? Does the doctrine and principles there tend to piety and peace? Would they of the author's party have allowed in those who dissented some years

[1] *The Doctrine of Repentance useful for these times*, by Thomas Watson, M.A., of Emmanuel College, Cambridge, afterwards Rector of St. Stephen's, Wallbrook, London, from which he was ejected in 1662. Calamy notes how Watson was singled out by the *Friendly Debate*. (*Acct.* p. 37.)

[2] *An Apologeticall relation of the particular sufferings of the Faithful Ministers and Professors of the Church of Scotland since August* 1660 *&c. by a well wisher to the good old cause* [By John Brown or Broun]. Printed in the year 1665, 8vo. According to the Laing Sale Catalogue (pt. 1, No. 414), it was printed in Holland. It appears from Wodrow's *History of the Sufferings of the Church of Scotland*, that this book was ordered to be burnt by the hand of the hangman in the High Street of Edinburgh. "All who have any copies are ordered to give them up to the next Magistrate by such a day; and after that, if any have them in their possession they are to be fined 2000 marks." (Halkett and Laing's *Dictionary of Anonymous Literature*.)

since, that which is now pleaded for? Had the moderate and sober spirit in England heretofore been attended to, and taken place, we had not seen such desolations as were then, nor heard such complaining in our streets. The way of peace was not far off, nor hard to find. But self-love and self-will would not let some know and follow *τά τῆς εἰρήνης*.

To the Reverend Dr. Worthington at Ingoldsby, &c.

[From Dr. J. Tillotson, afterwards Archbishop of Canterbury.[1]]

Sir,

In answere to your inquiries, the Socinian books are sold by Bee[2] for 8^{lib}. but I am told, they may be had for 6^{lib}. in Holland, or under. Mr. Hobbes hath added nothing in this new edition, but only an Appendix to his Leviathan,[3] which is an explication of the Council of Nice, in which he gives an account of his own faith. Some things in it seem to be knavishly intended, but the greatest part is very foolish. He still maintains that God is a body, but retracts what he had written before concerning Moses, viz.: that he was the first Person of the Trinity, which, he is now convinced, was a mistake. Dr. Castell's Lexicon is finisht, but I have not yet received the last part. Mr. Poole's work goes on apace: near half

[1] See *ante*, p. 142. He was at this time a Prebendary of Canterbury, and became Dean there in 1672.

[2] Cornelius Bee, the bookseller and printer in Little Britain. He purchased the library of the "ever memorable" John Hales for £700 (*ante*, vol. i. p. 186). He was in business in 1639, in which year, in conjunction with Laurence Sadler (who died of the plague at the Hague in 1664), he issued an edition of the *History* of Matthew of Paris. His loss in the Great Fire was estimated at from £6,000 to £10,000 (see *ante*, p. 211). He married a sister of Lancelot Toppyn, also a bookseller, and one of his daughters married James Flesher the printer. He died 2 January, 1671, and was buried 4 January "at Great St. Bartholomew's, without a sermon, without wine or waffers, only gloves and rosmary." (Smith's *Obituary*, *passim*.) For the Socinian treatises see *ante*, p. 303). Smith records the death in 1653, at Amsterdam, of "John Fosbrook, Mr. Corn. Bee's man, a good servant but a bad husband."

[3] Hobbes published a Latin translation of his *Leviathan*, with this Appendix, at Amsterdam in 1668. It is probably the edition prohibited by the States General in 1674. (See *ante*, p. 281, note 3.)

of the first vol. is printed off. He hath five presses at work. Dr. Stillingfleet is made Prebend of Canterbury in Dr. Barber's place, who is dead.[1] Dr. Gulston, Dean of Chichester, is lately dead, and Dr. Crew[2] succeeds him. The Bp. of Bath[3] is very ill, and not like to recover. The French forces are shipping for Candia, as the last letters say. I know nothing more of Petitus. Mr. Berry, who designed to have publisht Josephus, hath now left Oxon, and is my Lord of Chester's Chaplain, and gone down with him thither. The Prince who came lately hither, is going with the King on Munday to New-Market.[4] There is nothing in Vossius his additions, concerning the Romish Idolatry.[5] As for Mr. Sergeant I am told, that he is preparing an Answere to my book.[6] When that comes out, it is likely I may go on with what I intended about certainty, though I find very little time to spare from my constant employment.

I am, Sir,
Your affect. friend and servant,
April 22, 1669. Jo. Tillotson.

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[1] Le Neve (i. 61) gives William *Barker* as the Prebendary whom Stillingfleet succeeded 21 April, 1669.

[2] Nathaniel Crew, at this time Rector of Lincoln College, Oxford, afterwards Lord Crew, and Bishop of Durham, equally well known for his time-serving politics, as for his munificent benefactions to the Church, the University of Oxford, and Lincoln College. He died in 1722, aged 88.

[3] Dr. William Pierce, or Piers. He died in April, 1670.

[4] Cosmo de Medici, afterwards Cosmo III. Grand Duke of Tuscany.

[5] The work of G. J. Vossius *De Theologia Gentili et Physiologia Christiana, sive de origine et progressu Idolatriæ*, &c., of which only four books had been published in the author's lifetime (Amsterdam, 1641), was published in a complete form in nine books, in 1668, at the same place.

[6] Tillotson had written his *Rule of Faith* in 1666, against John Sergeant's *Sure Footing*. In the same year Sergeant replied with *A Letter of thanks . . . . . to his Answerer*, and in 1667 he published *Faith Vindicated*, in reply to part of a Sermon of Tillotson. (Jones's *Catalogue of Books for and against Popery*, Chet. Soc., vols. xlviii., lxiv., pt. i. pp. 130–31, pt. ii. p. 304.) Sergeant may have been preparing a further answer at this time. (See *ante*, pp. 193, 202.)

To the Rev. J. Worthington at Mr. Royston's, &c.
[From Bishop Ward.]

Sir,

I have received your kind letter, and together with it the book written by Dr. More concerning the 7 Churches. I acknowledge my self very much obliged to you for your so friendly and so constant remembrance of me, who heartily wish for an opportunity to testify the great sense which I have of your learning, goodness, and zeal for the advancement of piety and knowledge, and shall not be wanting in any thing to promote your good designs. I doubt not but that in this time of your being at London, you do make your addresses to my Lord's Grace; and I am sure, he hath a cordiall respect for you, and will be glad to further any thing, which may be for your advantage. I heartily wish, as you do, that the press at Oxford may be reformed, so as to send forth books correctly printed, the want whereof hath hitherto disparaged them. If either now at London, or in your return through Cambridge, you meet any of my friends and acquaintance, I entreat you to remember to them my hearty respects and service, and particularly be pleased to let Dr. Cudworth understand, that I do not forget the promise, which he was pleased to make me, and that I long earnestly for the performance of it. So with my best wishes and prayers for your health and happiness, I remain,

Your most affect. brother and most humble servant,
Seth Sarum.

Sarum, Jul. 15, 1669.

Dr. Whichcote in a Letter Sept. 6, 1669.
[To Dr. Worthington.]

I am toward the end of this week, in expectation of Sir Jeremy [Whichcote], Sir Paul [Whichcote], and Cos. Pemberton.[1] I doubt, after they are gone, I shall not have time left for a Norfolk

[1] See vol. i. pp. 256, 257.

journey, as also to Ingoldsby. My mind much inclines me to give you a visit, I will do what I can, but of that further in my next. God keep you and all my little Cosins in health, whereof I shall be glad to hear.

In a Letter to Dr. More, Jan. 8, 1669.

[From Dr. Worthington.]

I had quite forgot that little story, which you bring in drily with a silent pace, in a line of your letter, viz. about Hackney.[1] I have receiv'd no letter thence. Such a business some there lately and heretofore spake to me about. The last time I spake about it, I said, that if I took that employment, I was loth to discontinue from this place, and I had rather not keep two places at such a distance: and that it would not be convenient for me to quit this, except I had some other thing besides that, which was a more uncertain and arbitrary maintenance and less than this; meaning some other thing that was certain, though less, and both which I might perform myself. So far is all for the present that is done.

[From Dr. Worthington's Almanacks.]

March 28, 1669. I preached on 2 Cor. 5, 10. Apr. 4. I preached on 2 Cor. 5, 10. I fear I should not have ventured to Church so soon, I took a great cold which made me deafish. The wind came in at a window on my face. I was indisposed that day, but more on Monday.

Apr. 6. 1669. I kept my bed all day till almost six a clock, had no cold fit, but only streeht.

Apr. 8. I began to streteh. I vomited 3 or 4 times, did now perceive that it was a fever. I rose before noon because of the fire. On this day began at Wm. Stow's house a fire — burnt down the house &c.

[1] Dr. Worthington held the Lectureship at Hackney when he died.

Apr. 10. I began to be ill, vomited &c. Apr. 12. Ill, vomited more — did more affect my head. Apr. 14. I awakened betimes, but had no grudging of a fit. Laus Deo.

Apr. 24, 1669. My cosin Sarah Worthington came to Ingoldsby.

Apr. 25. May 2, 9, 16, 23, 30, I preached. About Whit-Sunday John began to read the New Testament, and on the first of April following he finisht it, and began to read the Old Testament.

May 31. I came from Ingoldsby to Papworth. Jun. 1. I came to Cambridge.

Jun. 6. I preached at Ditton near Cambr. Jun. 8. I came to London.

Jun. 13. I preached at St. Botolph's Bps-gate.[1] June 15. I payd Asgarby First Fruits (2d payment) £2 18s. 9d. Jun. 20. I preached before the Ld. Keeper [Sir O. Bridgman] in his Chappell.

Jun. 27. I preached twice at Hackney. Jul. 1. I went to Eton. Jul. 4. I preached at Eton.

Jul. 7. I came back from Eton. Jul. 11. I preached at St. Andr. Undershaft Lond.

Jul. 18. I preached at St. Peter's in St. Alban's. Jul. 25. I preached before the Ld. Maior at Lond. [Sir William Turner] &c.

Aug. 1. I preached at the Charter House. Aug. 8. I preached at St. Andrew's Holborn. Aug. 15. I preached at St. Martin's Outwich. Aug. 17. I came out of London to Cambridge.

Aug. 19. I came from Cambr. to Stillington [Stilton]. Aug. 20. To Ingoldsby.

Aug. 22. I preached at Ingoldsby. Aug. 29. I preached at Math. 6. 33.

Sept. 5, 12, 19, 26, and Oct. 3, and 10. I preached &c. Oct. 12. I came from Ingoldsby to Stilton.

Oct. 13. To Cambridge. Oct. 15. To London. Oct. 24. I preached at St. Botolph's Bps-gate.

Oct. 31. I preached at the Charter House. Nov. 7. I preached at Hackney twice.

[1] Dr. John Lake, Rector of Prestwich, was also at this time Rector of St. Botolph's. See *ante*, p. 278.

Nov. 14. I preached at Lincoln's Inn. Nov. 16. I came out of London to Puckridge.

Nov. 17. I came to Cambridge. Nov. 18. To Stilton. Nov. 19. Came to Ingoldsby.

Nov. 20. I went to Grantham. Nov. 21, 28, Dec. 5, and 12. I preached &c.

Dec. 15. I began to leave of taking Tobacco in the day time. Dec. 19, 25, 26. I preached &c.

To Dr. More.

[From Dr. Worthington.]

Sir,

I received yours, and Cressy's narrative.[1] I had occasion to look for one thing in it, and therefore sent for it, you telling me a good while since, that you had layd by all my books for me, if I would send for them. But you shall have your proviso fulfilled, when you please, and the book shall be at your service.

When I sent you Teresa's Life, I might have told you, that Fr. Ribera (a Jesuit) wrote her Life,[2] which if I had had, I would have sent it also; for it may not be amiss to compare both.

You do but jest, and are not in earnest sure, when you say, you believe, I am so highly taken with Aug. Baker, by reason of his picture: for as I have not hyperboliz'd in what I have only hinted briefly about him, and was therefore not so hugely taken, so the last thing in my thoughts and esteem was his picture.[3] I should

[1] *Exomologesis: or, a faithful Narration of the Occasion and Motives of his Conversion unto Catholic Unity*, by Hugh Paulin (Serenus) de Cressy. (See *ante*, p. 195, and Jones's *Catalogue of Books for and against Popery*, vol. i. p. 157.)

[2] Which of the numerous lives of St. Teresa Dr. Worthington had sent to Dr. More it is impossible to guess. Two English lives had appeared, one by Tobie Matthews in 1623, one, according to Lowndes, translated from the Spanish and printed at Antwerp in 1642, and a third was published in 1669. The two latter are probably translations from the life by Ribera, the first edition of which appeared at Madrid in Spanish in 1601. French, Italian, Flemish, and Latin translations soon followed.

[3] David (who called himself in religion Augustin) Baker the Benedictine Monk of Oxford, 1576-1641. Hugh Paulin (Serenus) de Cressy edited some extracts from his

be childishly weak, if I should be taken with pictures, either mine own, or others. I never had drawn (which yet is usual in families) my own picture, or my children's, nor their mother's, though I repent me, that I had not hers.[1] But the picture of Aug. Baker which I like, is the picture of his serious thoughts, his affectionate sentiments; and where he meddles not with any of the particular doctrines, modes, and rites of the Romish Church, but delivers himself concerning such practical matters and experimental truths, as those who are most inwardly and seriously religious do agree in and heartily relish. To me he seems to represent them so properly, so powerfully and clearly, and so unaffectedly (setting aside some words, as the fund &c., which whether Cressy's, or his, I know not) that I know but few Protestants do better, or write with such life and energy, and in so spirituall a strain, and so searchingly about mortification and self-abnegation, to the discovery of selfness and nature in her many close interests and designs, and most secret insinuations, whereby she sometimes seeks her self and her own satisfaction, even when she seems to be crosst. So that as I cannot but love and own good savoury truths, when they are earnestly commended to us wheresoever I see them, whether in Thomas à Kempis, Thaulerus, Jacob Behmen, or others, notwithstanding the stubble and wood and hay in their writings, and tho' they were of such a Sect or Church. I cannot but think what excellent instruments such as these would have been, if freed from the Popish entanglements, or the fooleries of enthusiasm (which Jacob Behmen was in). But besides the mark of the beast, the Popery in Aug. Baker's books, there is a deal of stuff, when he treats of Contemplation and its parts, Unions active and passive, &c. that to me is insignificant. He seems to me to talk in divinity (as to such points) as Plotinus talks in his Philosophy, things not to be seen, felt, or understood. I fear, there wants humility at the bottome,

works in 1657 (see *ante*, p. 196). The portrait of him in a monk's habit by Faithorne, at the beginning of the volume, is probably here referred to. An excellent notice of Baker will be found in the *Dictionary of National Biography*, vol. ii.

[1] See *ante*, p. 248.

and there is at the top, too much of fancy and self-conceit. But take him out of the opinions and usages proper to the Church he was bred in, and take him out of his mystical notions about Contemplation, what is practical in him is set forth with peculiar advantages to a good and honest heart, and a practical Christian. And therefore I wonder not, that amongst the carnal and unspiritual Clergy of the Romish Church, the works of Aug. Baker were not (and are not) relisht so much. For whereas Cressy talked of a 2d. impression to be expected, there never came out any, though it be 13 years since the book was printed. There are several passages all along the book, wherein he lessens the esteem of outward performances, vocal prayers, corporal austerities, scrupulous observances of modes and rites, to the prejudice of due liberty of spirit (besides what he inculcates about scrupulous confessions, and supposing so much need of a priest) that are distastfull to most of that Church: so that if he had lived in Spain, and published his writings (though he seems to have designed them only for the private use of some religions) he would scarce have escaped the Inquisition. And in other parts, to all their unspirituall clergy, and also to the seemingly spiritual but rigid, he must needs seem despicable; he treating much of what is inward, and to be known and relisht only by the inward Christians. But this is much more than I intended at first, and let this once serve for all.

I had thought not to have sent till the next return, because you are so intent upon your metaphysicks. When you have finisht the first part, if you think good to print it alone, the Pars altera may come fairly after. Or, if you think the matter of both parts, cannot well be divided, you may let the first part ly by you, till you do leisurely finish the other part. You know best, how many sheets the first part will make, what a volume, and whether some things in it, require not an explication, which perhaps 'tis intended shall come in, in the next part. You know also your own body best, and when it is fit to resume the argument.

If you make a pause, and intermit for some time, why may you not then perform the Commemoration your self at the end of the

term? It is a good while to it, and a little before Easter. You was onee thinking to eommemorate upon an exeellent text, 1 Thess. 5. 23, and I thought onee to be so bold as to commend to your liking that in Math. 13. 43. Then shall the righteous shine forth as the Sun in the kingdome of their Father. A text as fit for a Commemoration as most, and affording a good occasion to eommend the future felieities, against the Atheistical gallants of this age. This I mention, that the more sueh Sermons you compose, you may with them, and those you have delivered in publick, set forth a volume of Chappell exercises in a little folio or quarto (and to good purpose) when you are best at leisure from other studies. I have now filled this paper with my scribbling, and have scarce roome to present Damaris's duty to you, as she eomes running to desire me.

Yours to serve you,

Jan. 21, 1669. J.[ohn] W.[orthington.]

For his honoured friend Dr. More at Christ's College, &c.

[From Dr. Worthington.]

Sir,

Yours of Jan. 26 I reeeiv'd, and the only reason why I did forbear to write by the next return of R. was, beeause I pereeived by the last elause in it, that you were so wholy intent upon your Metaphysieks, that I thought it would be an injury and diseourtesy to you, to put you upon throwing away any time in answering; choosing rather to want for the present the comfort of your letter than to take you off from better employment, which I thought you might possibly have finished before R. next return from Cambridge. And indeed if I did not think so, I should hardly have ventured to write now, but that there is a present occasion, whieh enforceth me to write. In short 'tis this. Dr. Robert Alington of Hougham, a little before the news came about the new Ld. Lieutenant for Ireland, wrote to me, that he had been for some time treating with Dr. Lodington (Archdeacon) about exchanging

Hougham for the Wardenship of Manchester. Mr. Stratford, who married Dr. Lodington's daughter, is Warden of the Collegiate Church there. He saith, that from the first treating, he did mention me to them, to succeed as Warden, but for himself desired, that he might have a considerable preferment in Ireland (else his leaving such a place as Hougham would be wondered at) and he desired me to write to you, to sollicite my Lord Roberts (in whom he saith, you have a great interest) about it. Dr. Lodington wrote to me also, that if I could provide for Dr. Alington in Ireland, the Wardenship at Manchester (which is in the King's gift) should be at my dispose. A little after came the news, that Lord Barkley is to be the Lieutenant. I was resolved (before I wrote to you) to write to London, to know, whether Ld. Roberts is to continue, and to act as Ld. Lieutenant (or whether any Commissioners were appointed to manage that public trust in the mean while) till the arrivall of Ld. Barkley: and this week I had a note from Mr. Cook (who I thought could best inform me, he being Secretary to Sir Jo. Trevor, as before to Sir W. Morrice) that my Ld. Roberts is to continue Ld. Lieutenant, and to act as such, till the arrival of his successor, which will not be till the middle of March at the soonest: another saith, till the beginning of April, which I think, is as likely. Dr. Alington still wishes me to write to you, as supposing that such great mutations require some time, and that possibly there may fall out some such vacancy, as he desires, in this Lieutenant's time. I thought at first, he had meant only a considerable living, but afterwards he explained himself about the Deanery of Christ Church in Dublin, or one of considerable (and no ordinary) value, or a Bprick., and he added a particular reason, why a Bprick. of value was mentioned by him. I told him, that I would deal plainly with him by acquainting him, that the next Bprick. was designed for one (not mentioning that one, whom you told me of) and it is not so likely that two should fall void in the time of his government there. He saith that the packet boat goes twice every week for Ireland, and if a letter upon this occasion be writ to the present Lieutenant, it may be soon known, whether any

such thing may be had or not. I perceive, he hath a desire for Ireland too, because of minding some estate there. He adds, that upon such a grant of the place under hand and seal (if there be any place) he will give security for my possessing of Manchester. And so I have told you the whole story, which I recommend to your thoughts. As for Manchester, it is my native town, which is also more acceptable to me, because there is a fair library of books (where I might pursue my studies) better than any College library in Cambridge. Dr. Lodington writes, that I am much desired by the people: I have many good friends there, though all my nearest relations are dead. I thought, if I should dy, while my children are young, I might then leave them to the care of some good friends, where they might be brought up in a way more secure, and distant from the vanities and temptations of the world. And if I should there breath out my last, where I first began to breath, it is that which others have desired. The only thing that doth make it abate in acceptableness is, that I shall be at a greater distance from those friends, by whom I may be more benefited, than by any friends of other education there; unless I could procure some to be there, as any of the fellowships became vacant. There are but four Fellows and a Warden, who hath the value of a double Fellowship: and the Wardenship is but about the same value with Ingoldsby, so that one must live frugally there. The Fellows have each a Sunday in the month to preach; the Warden preacheth only at some great times.

Upon your considering the premisses, do what you think fit, please your self, and you please me. I would not urge you in the least. If you think there may be no inconvenience in writing a short letter (Valeat quantum valere potest) it must be sent with the first to London, because the time will be short. If you think fit not to write, intimate your reason, that I may have something to say to such, as have written about it to me; and that I may not seem to slight what they desired me to do, in recommending this to you. There is nothing upon earth that I would valde velle. I desire you to keep this business private to your self, which is so

very uncertain, whether any thing will come of it. And if you have any other news about public matters, I desire to hear it; as what the Parliament is like to do &c. Who is to succeed Dr. Gunning at St. John's, or as Professor &c.[1]

Yours,

Febr. 18, —69. J.[ohn] W.[orthington.]

It is well, if you can read all I write, for I am indisposed for writing, by reason of a great cold in my head, and pain in my ear. It has been an hard time with us all, to keep up.

For my honoured friend Dr. More at Christ's College, &c.

[From Dr. Worthington.]

Sir,

Yours of Febr. 23 I receiv'd, and I have given Dr. Alington his answere to what he desir'd. 'Tis well enough, I had no fancy to write about it at first. I made no hast, but first wrote

[1] The amusing piece of jobbery, or rather elaborate series of jobs contemplated by our worthy doctor and his friends Dr. Alington and Dr. Luddington, was not effected. Whether this was owing to the rapid succession of Lord-Lieutenants of Ireland not allowing the necessary time for carrying out "such great mutations," or whether these Lord-Lieutenants had, as was usual, their own private jobs to effect, or whether, as is perhaps most probable, that Dr. Stratford was not willing to give up his comfortable Wardenship of Manchester, which he retained until 1684 (*ante*, p. 243), we do not know. John Lord Robartes was appointed Lord-Lieutenant of Ireland at the end of 1669, but held office only for a few months, when he was succeeded by John Lord Berkeley of Stratton. During the absence of Lord Berkeley in England in 1671, Michael Boyle, Archbishop of Dublin and Lord Chancellor of Ireland, and Sir A. Forbes (afterwards Lord Granard), were appointed Lords Justices. In the following year Lord Berkeley was succeeded by the Earl of Essex. Sir John Trevor succeeded Sir William Morice as Secretary of State on 29 September, 1668. (See *ante*, p. 152, for some account of Sir W. Morice.) Mr. Cook, secretary to Trevor and Morice, had promised Worthington assistance before. (See vol. i. p. 218.)

For Dr. Gunning, see *ante*, pp. 137–38. On the appointment of this learned pluralist to the Bishopric of Chichester, he was succeeded as Master of St. John's by Francis Turner, D.D., afterwards successively Bishop of Rochester and Ely, as Regius Professor of Divinity by Joseph Beaumont, D.D., and as Lady Margaret Professor of Divinity by John Pearson, D.D., afterwards Bishop of Chester.

to London: and if I had heard from London, that Ld. R.[obartes] did cease to act as Lieutenant, that should have been his answere, and I should not have troubled you about it. But the answere being not such, I could do no less than I did, assuring you, that you should please me, in pleasing yourself.

When I wrote my last to you, it was but the beginning of sorrow with me, since that time painfull days, and nights especially, were allotted to me. I never before felt such a sharp pain in my ear. For two days came out mattery stuff, with the wool which I put in my right ear, as if there had been some imposthume there. Afterwards when I took out the wool, I squeezed out almost every day (sometimes twice a day) a waterish humour, or muddy water, which did twice or thrice smell. Last Sunday night I felt the greatest pain, on that side of my head, except what I felt at the first, with a wind or noise working and blustring within: but since that time it has abated, and for the last two nights I felt no pain at all, nor was the wool wet. I was forced on Sunday, to my grief, to have the Church doors shut, there being no help to be had, which is always difficult. I have heretofore enjoy'd an unordinary measure of health, but for these three last years, I have felt more sorrow and pain, than in all my life time. The first year (after my great occasion of grief) and part of the 2d. year exercis'd me with a long ague, and afterwards with a shorter ague (besides the sickness of my children) this year there hath been a 3d. blow at this earthly frail tabernacle, and I have more cause to think, that it will tumble to the ground, than stand up against repeated shocks. And in the mean while my life would be vita minus vitalis. I had for some weeks before this last illness, at fits, a twitching on that side of my head, which perhaps was a forerunner of what followed. I have been carefull of myself, neither unchearfull, nor neglecting exercise, that is, such as I can only use here within doors, which is walking and stirring in the parlour: for in the winter I am shut up, no stirring abroad, except I could walk in pattens, nor riding, except I would ride, as if I were treading mortar.

I expect ere long to hear, whether what I acquainted you with

about the Savoy, will succeed. For though it be less than this, yet it is a place without a cure or charge, and doth not hinder the possessing of another place with it, and it is a settlement:[1] and without some settled means, I would not be forward to take Hackney, which I am presst to again, others (if I deny) being ready to sollicite for the place.

Several Ministers have lately dy'd in these parts, Mr. Ayscough of Burton, that was so hot for Mrs. Gwyn; Mr. Hanson the other Vicar of Grantham; Dr. Peirse and Dr. Stradling, that had great livings; one at Stamford, the other at Uffington near it, both in the gift of one Sir John Repington of Warwickshire. No more at this time (for I begin to weary) but that I am,

Yours to serve you,

Ingoldsby, March 4, —69. J.[ohn] W.[orthington.]

[From Charles Watts to Dr. Worthington.]

Worthy Sir,

I receiv'd your letter, and am sorry to hear of your illness, though (I hope) there is no danger at all. I have discourst with one physitian, and he will give his thoughts within a few days. But least you should think, I negleeted, I was willing to take this opportunity to signify so much. Pray sir, be carefull of your self in respect of cold, and keep some of the cotton wool in your ear for the present, and within a post or two at the furthest, I will (God willing) give you an accompt. This I hope, will be accepted off at the present. With my humble service to you, I remain,

Worthy sir, your loving friend and servant,

March 1, —69. Charles Watts.[2]

[1] The place that Worthington here speaks of seems to have been one of the Fellowships of the Savoy, worth about £10 a year. (See *post*, Worthington's letter to Dr. More of 18 March, 1669.) It was probably the same, or a similar position, which Worthington was enquiring about in 1664. (See *ante*, p. 148.)

[2] There was a Mr. Watts, apparently a Fellow of Jesus College. (See vol. i. p. 84.) There was also a Charles Watts, M.B., 1683. (*Grad. Cantab.*)

Dr. Tuckney was buried this afternoon.[1] As for news, I cannot hear of any for the present but what is publickly known.

For my worthy cosin Dr. John Worthington at Ingoldsby, &c.

[From Dr. B. Whichcote.]

Good Cosin,

In my last to you, I certify'd you, that I receiv'd from Mrs. Cudworth upon your account £18 2s., and now a few days since I hear from cosin Wickins, that he hath receiv'd from you £50, which you also order into my hands. Accordingly I will receive it, and allow you after the rate of £5 per cent. interest, and give you security for the principal, when you and I meet, which I hope may be ere it be long. I have been lately with Sir Thomas Plaier,[2] who exprest a great esteem he hath of you. He told me,

[1] See vol. i. pp. 21, 22. According to Calamy he died at Spittleyard, London, and was buried at St. Andrew's, Undershaft.

[2] Which of the two Sir Thomas Players, who were living at this time, Dr. Whichcote refers to is uncertain. They were father and son, were both knighted on 5 July, 1660, and were successively Chamberlains of London. The death of the elder Sir Thomas is recorded by Smith (*Obituary*, p. 97) as occurring on "9 Novem. 1672"; and he was buried at Hackney Parish Church on 9 December (Extracts from Registers, in Lyson's *Environs of London*, vol. ii. p. 497). "The Lady Rebecca Player," probably his wife, had been buried there on 4 October, 1667.

It was from the hands of the younger Sir Thomas that Charles II. received the freedom of the city in 1675, and Pepys mentions him as being Chamberlain at the time of the Popish Plot. He was a "Leader" in the Hon. Artillery Company from 1669 to 1677, and also a Colonel of the City Trained Bands (*Notes and Queries*, 5th Series, vol. xii. pp. 409, 433; 6th Series, vol. i. pp. 126, 162; vol. ii. pp. 118, and 319, where the autographs of Thomas Player, "Receiver General" in 1664, and of Sir Thomas Player, 1676, are mentioned.) In 1681, Henry Savile, writing to Sir Leoline Jenkins, says "There was no need of the King's letter yesterday to prevent the Artillery Company and London horsemen from choosing Sir Tho. Player for their leader; ney 'tis to be feared they would have chosen the Duke of Monmouth for their captain, had not their court been adjourned" (*Savile Correspondence*, Cam. Soc. 1858, p. 183). Sir Thomas Player the younger was one of the representatives of the city of London in the parliaments of 1679 and 1681, and he is the "Rabsheka" of the second part of *Absalom and Achitophel:*

"Next him let railing Rabsheka have place,
So full of zeal he has no need of grace;

that he had been with the Bp. of London [Henchman], who likes well, your being chosen Assistant at Hackney, and said he had you in his eye to do for you. They took a great deal of pains in getting the subscriptions for you, and say, they were assured by Dr. B. and Mr. L.[1] that such a thing being done, you would come to them. Mr. Nest[2] hath spoken to me, to know, whether you did accept, otherwise he would put in. I told him, I would write to you about it. Now though I will by no means advise you, to lay down your living for such a temporary, arbitrary, and uncertain provision, yet I think, it would do well, if you took occasion to come to London, and to gratify them with 2 or 3 months pains, because they have shewn so much respect and good will, such forwardness and readiness to subscribe and will otherwise be in a sort disappointed, having had encouragement either from yourself, or some friends of yours, that upon such terms they should enjoy you. In so much time you might see, what might be done here or hereabout, in correspondence

A saint that can both flesh and spirit use,
Alike haunt conventicles and the stews."

He died on 19 January, 1685, and was buried at Hackney Parish Church on 20 January, 1685–6, and "The Lady Joyce Player" his wife, who died 2 December, 1686, was buried there on 8 December, 1686. (Robinson's *Hackney*, vol. ii. p. 50, Lyson's *London*, vol. ii. p. 497.) Copies of the following pamphlets, printed about 1679, are in the British Museum: Speech [of Sir T. Player at the Guild hall concerning the Popish Plot; September 13, 1679] fol.: An Answer to the speech made by Sir T. Player to the Lord Mayor: A Vindication of Sir T. Player: An Answer to a pamphlet entituled a Vindication of Sir T. Player: The Vindicator vindicated; or a sur-rejoynder on behalf of Sir T. Player against the calumnies of H. B.: A hue and cry after the reasons which were to have been given on Thursday, September 18, 1679, to the Lieutenancy by Sir T. Player and others. The arms of the Players will be found in Guillim's *Heraldry*, 1724, p. 140.

[1] Dr. B. is probably Dr. Bates, who was at this time living at Hackney (see *ante*, pp. 196-7, 211). Mr. L. is probably the Mr. Lambe mentioned a little further on in the letter. His wife was godmother to one of Worthington's daughters (*ante*, p. 178). The death of his maid from the plague is recorded *ante*, p. 179.

[2] "Mr. Nest" is mentioned with Tillotson, Stillingfleet, Whichcote, and others in the *City Remembrancer*, 1769, 2 vols. 8vo. (vol. ii. p. 19), as among those of the established clergy who "were more than ordinary diligent in the discharge of their holy function" at the time of the Great Fire.

with your inclination. Methinks you might get some supply for your place there for so much time.

The last letter I receiv'd from you was dated Jan. 20, and one with it to Mr. Lambe, which I delivered. I hear nothing of your affairs with Lord Br.[ereton] nothing about Sir Ch. Do[e], nothing from Dr. Ingelo.

Parliament hath voted 7 years charge upon wine to his Majesty. The King last Tuesday reconciled both Houses, about their several powers and privileges, by raising out all memorials of all the transactions occasioned by Skinner, both in the Exch. and the records of the 2 Houses. So that now things are like readily to go on.[1]

Dr. Tuckney died this week of Jaundis and Scurvy. Dr. Tillotson is Preb. of Canterbury, Dr. Gunning Bp. of Chichester, Bp. of Man [Isaac Barrow] is Bp. of St. Asaph. Dr. Cradock is Residentiary of Chichester, who as I hear, next week moves towards Portugal.[2]

This is all the news I can acquaint you withall. So with all true affections, I recommend you to God's guidance and protection, resting

Yours, B. Whichcot.

Beth. Green, Feb. 26, 1669.

A Letter to the Lord Keeper [*Bridgman*] *March* 12, 1669–70.

[From Dr. Worthington.]

My Lord,

Having had great experience of your Lordship's goodness and favour upon all occasions I am the more encouraged to beg your Lordship's favor upon the occasion of this writing.

[1] For Skinner's case, and the famous dispute between the two Houses to which it gave rise, see Hallam's *Constitutional History*, vol. ii. c. 13; *State Trials*, vol. v. p. 711; *Parliamentary History*, vol. iv. pp. 431, 443; Lingard, vol. xi. p. 330.

[2] According to Wood (*Athenæ*, vol. iii. 1272) Dr. Zachariah Cradock was installed resident Canon of Chichester on 11 February, 1669. He was appointed Provost of Eton in 1681 (Le Neve's *Fasti*, vol. iii. p. 344.) He had been desirous in 1656 of being employed as Preacher to the Portugal Merchants, then going over to Lisbon, for which service Dr. Ralph Cudworth highly recommended him to Thurloe. (*State Papers*, vol. v. pp. 522-3.)

This week came to visit me my countryman and townsman Mr. Sam Worseley, now vicar of Harmiston near Lincoln.[1] He acquainted me with the smallness of his Living, short of 40^{lib}. per an., and consequently too short for the maintaining of his family: and I perceive, he begins to be pincht with some necessities, which will grow upon him, except he be better provided for. Both the Vicars of Grantham are dead; Mr. Hanson lately, Mr. Dicks before. That which Mr. Dicks had affords the better maintenance: and if Dr. Lambert, or your Lordship (to whom he referr'd, I think, the disposing of that place) hath not yet conferred it, I would humbly beg your Lordship's favor for Mr. Worseley, who may need it more than some that perhaps may seek for it, and will not (I hope) behave himself undeservingly. He may be an instrument of good service in the place. I have known him long: from his youth he was studious and ingenuous. He is Mr. of Arts of Trinity Coll. in Cambr. and of good standing ('tis 9 years at least, since he took that degree) one of a religious, sober, and peaceable disposition, of a regular conversation, a good scholar, and a lover of books: which he not being able to buy, doth hope to enjoy the use of, if he be settled in Grantham, where there is a library belonging to the Church, and therein the King of Spain's Bible and the Polyglot[2]

[1] Mentioned in vol. i. pp. 353, 355, 365, *ante* p. 43. Mr. Bailey informs me on the authority of the present Vicar of Harmston (Rev. E. K. Lutt, M.A.) that, according to the Parish Registers, Samuel Worsley read himself in as Vicar on 9 Feb., 1661, and was buried there on 27 Aug., 1672.

[2] In Mr. W. Blades' List of Minor Libraries of England in vol. i. of the *Bookworm* (1866), p. 157, he says "Grantham, Lincolnshire. *Parochial* (?) An extensive Library is in the Vestry and Parvise of the Parish Church." Sixteen years later "E. R." in *Notes and Queries* (6th series, vi. p. 258) says that the library "though small is one of the most interesting that I know. It is now, as I understand, temporarily put away, but as I saw it many years ago it was in a chamber over the south porch of the church. The books, or a considerable number of them, were chained to the shelves, and placed on them with their fronts instead of their backs outside, the names being written in large characters on the edges of the leaves."

By the King of Spain's Bible is no doubt meant the Antwerp Polyglot, *Biblia Sacra Polyglotta, Hebraice, Chaldaice, Græce et Latine* cura et studio Benedicti Ariæ Montani, Antwerp, Plantin, 1569–1573, 8 vols., fo. This great work was undertaken by Plantin at the request of Philip II. of Spain, who advanced the neces-

books which he hath a great desire to converse with, having good skil in Hebrew; a proof whereof I have seen, in his turning the Rules of the Hebrew Grammar into verse.

In case that Mr. Diek's place (which would better enable him to live) be actually dispos'd of, then I would humbly entreat the same favor, for the bestowing of Mr. Hanson's place on him. I wish him well because of his good parts and qualities, and for the pity which he expresseth to his aged mother, whom he has sent for out of Lancashire and taken into his house, though he had little enough for his family before. He is not unknown to my Lord of Lincoln [Wm. Fuller] who hath been pleased to shew him (as he hath told me) favour upon all occasions.

'Tis charity, and the pleasure of endeavouring the good of an ingenuous person, that hath forced me to write at this time; otherwise I am in no great disposition for writing, having been afflicted with sickness since the beginning of Febr. (a sickness of such pain in my head, as I never felt the like before) I have not had my health since I came hither, never knew so much sickness in all my life time, as in these three years of my being here: and if God by his good Providence open a way for a competent subsistence elsewhere, it is time for me to remove from this rural solitude, which hath been so disagreeable to me in point of health.

To the Revd. John Worthington, Dr. in D., &c.
[From Bishop Ward.]

Sir,

After the receit of your letter, I took the first opportunity to send down to Salisbury, to Dr. Lambert,[1] intreating him to satisfy the request which you had made in behalf of Mr. Sam.

sary funds. But the rigour of the Spanish Government in requiring the re-payment of these advances, very nearly resulted in Plantin's ruin, and embittered the remainder of his life. The "Polyglot" mentioned in the text is Walton's.

[1] Dr. Thomas Lambert, at this time Prebendary of Grantham South in Salisbury Cathedral, became Archdeacon of Sarum in 1674.

Worseley; but before I receiv'd an answere from him (which was by the last post) I understood from the Bp. of Lincoln, that another was patron of the church viz: one Mr. Richard Hill[1] Prebendary of Grantham Borealis, Dr. Lambert being of Grantham Australis; that Mr. Hill had bestowed his presentation upon another. I can only tell you, that I heartily wish you all health and happiness, and that I shall be most glad, if I may serve you, being

Your very affect. brother and servant,

Westmin. March 23, 1669-70. Seth Sarum.

For my honoured friend Dr. More at Chr. Coll.

[From Dr. Worthington.]

Sir,

Yours of March 9, I receiv'd, and as to your quære about the Savoy, which you say, you do not so perfectly remember, it is thus. The place is worth about £40 a year, but Sir Jeremy Whicheote, who lives in part of the lodgings belonging to one of the Fellows, saith, that the lease expiring this year, and part of those lodgings belonging to Mr. Ny, being turned to a shop in the street, the rent may very well be advanced to £10 a year more at least. And such a place having no Cure, or other encumbrances, is more acceptable to some, than some dignities or preferments of twice the value. This is a repetition of what I discoursed in your chamber, which you did then applaud.

Have you not seen a little book, which Mr. Royston lately printed (and sent me one) of the unreasonableness of the Romanists requiring our Communion with the present Romish Church, drawn from the perplexity and uncertainty of the Principles, and from the contradictions, betwixt the Prayers and Doctrines of that Church; wherein the author hath bestowed good pains, in searching into their Missals and Offices. There are things well said in it, though he handles them gently enough, in the preface especially.

[1] Richard Hill, of Christ Church, Oxford. He exchanged the prebend of Grantham North, for Alton North in 1683.

The author is a Staffordshire minister, but he sets down no name.[1]

I think Mr. Morden (if you should send to him) may not think it much to send me the 2d. edition of your Ethicks well bound in Murrey leather.[2] He desired me to take some pains, about the book at the press, and the many journeys I made to the press, besides other pains upon this occasion, I value more than the money for which he sells the book. I would not be hired to do the like for more money than that. The former edition I gave to a minister, who hath not much money to buy books. This is all for the present, but that I am,

Yours to serve you,

Ingoldsby, March 18, —69. J.[ohn] W.[orthington.]

In a Letter to Dr. Ingelo, June 4, 1670.

[From Dr. Worthington.]

Sir,

In answere to yours, I thank you for revising some of the papers of Desiderius.[3] But I am minded to lay aside for the present my thoughts about that book, having a desire in the first place, to bestow my pains and diligence about a practicall book, written by a Protestant minister in the German language, and lately done into English; which will need to be fairly transcribed, and much other care in revising it, and preparing it for the press.[4]

[1] The Rev. William Squire, M.A., Rector of Rolleston, was the author of this book, and also of *Some more considerations proving the unreasonableness,&c.* (Wood's *Athenæ*, vol. iii. 1114.) Wood, gives the date of the one as 1672, and the other as 1674, and they are so dated in Jones's *Catalogue of Books for and against Popery* (p. 467). The above letter of Worthington's was, however, written in March, 1669–70, and the book mentioned in the text was printed at that time. Lowndes gives the books as published anonymously, but aseribes them to Squire, and gives the dates as "1670–74, 8vo, 2 vols."

[2] "Murrey" is an heraldric word for "sanguine, a dark red colour."

[3] See *ante* p. 276.

[4] It does not appear that Dr. Worthington carried out the intention here expressed, for I find no trace of any translation from a German author, as edited by him or left in manuscript. It may be the MS. which Hartlib sent to Worthington

In which labours I am not unwilling to engage myself (though I have other business and cares enough) because I hope the book may be of good use, having a more than ordinary strain of practicall piety in it: as heretofore I bestowed not a little pains on Thomas à Kempis,[1] to whom this author is not inferior. The book is not bulky, and therefore I hope, that through God's assistance, I may dispatch this work in a shorter time.

But there is a larger and more laborious employment, which our good friend Dr. Thristeross[2] doth move me to engage in, and that is the preparing of Mr. Ferrar's MSS. for the press. I need not tell you, how much I value the piety and labours of that worthy person, and upon that account need no arguments to perswade me to the liking of the work. But foresee the vastness of the labour and pains that is necessary upon this occasion, to undertake this work as it should be. And I consider, that what I do, I must do it with all my might, and with my utmost care, as becomes the importance of such a work; and that I may testify my best respects to the name and memory of the author, now with God. Though some there are, that in publishing the posthumous works of others, make too much hast, as consulting with their own ease, and because they would decline any labours, that may seem tedious

in 1655. See vol. i. p. 64. Or it may possibly be a book of John Arndt, of whose writings Dr. Worthington was a great admirer, and to whom he refers with great praise in the preface to his *Christian's Pattern*.

[1] This letter contains the only references to be found in Dr. Worthington's correspondence to his translation of the *De Imitatione Christi*, which he published under the title of *The Christian's Pattern*. I have been unable to ascertain the date of the first edition, which was certainly many years earlier than that of 1677 referred to by Mr. Crossley in the Introduction to the first volume of this Diary and Correspondence. I hope in a forthcoming volume of the publications of the Chetham Society to give for the first time an accurate list of the several editions of Dr. Worthington's *Christian's Pattern*.

[2] Timothy Thristeross, Thirsteross, Thruseross, or Thurcross, D.D., was at this time fellow of Eton (see next letter) and preacher at the Charter-house (*Chronicles of Charter-house*, London, 1847, where he is called Shireross). He is several times referred to in Worthington's letters. Notices of him will be found in Wood's *Athenæ* and *Fasti*; Walker's *Sufferings of the Clergy*; *Life of Barwick*; and Sir H. Slingsby's *Diary*.

to them: yet I dare not be so slight and superficial in what I undertake for the publick good; I think, I can never do too much, nor do it too well. In publishing Mr. Mede's works, some would have excused themselves from half that labour, which I thought was no more, than what was fit and becoming, nor would they have bestowed half that time, that I did about them. But by my more than ordinary diligence, about revising and preparing Mr. Mede's and Mr. Smith's works, and Thomas à Kempis for the press, I have some advantages of knowing, what is to be done in ordering of MSS. for the better, so as they may come forth with best advantage for the public good, and the reader's benefit. Mr. Ferrar's MSS. are many, consist of many sheets, and therefore the revising them will not be a short or slight labour. They must be transcribed; and for me to do this, will require no small pains, especially to transcribe them, as they should be, to make capital letters where it is fit, and mark some words for italick letters in the print, and to make fit breaks, and begin new lines, and to use all possible exactness in the pointing (the want whereof is a general fault in printed books) besides advices, that must be imparted to the corrector and compositor at the press, for the better carrying on of the work. Then, some passages being defective, all the copies that can be got must be compared, to perfect what is wanting. And there will be need of seriously considering the method, and order into which the several tracts are to be digested. There may be need also to compare the quotations of speeches or histories out of authors, and to set down in the margin the book or chapter of the author, where they are to be found. And because sometimes the same things are discoursed of in several tracts, there may be a great use of setting in the margin references for such places, where they are elsewhere and more fully treated of. These are some of the many cares, which I think to be needfull: and if these things be cared for, it will make more for the honor of the author's memory, and for the benefit of the serious reader; as also for his greater satisfaction and delight in the reading. I think that little, if any, of all this pains can be spared and omitted, if the whole be published as it ought.

The preparing Mr. Ferrar's MSS. for the press, is such a task, as will be found to be no easy nor short labour to any one, that doth so undertake it. None can know it so perfectly, as those that try it, or have been engaged in the like labours, as I have been: and therefore I am easily sensible of the many difficulties in it, and that it is no light burden for mine or for any other's shoulders, which I do not mention, as if I would altogether decline that work, to which I am invited: with God's leave and help I would set upon it, if I were in such a settled condition, and in such circumstances, that I might vacare to it, as I ought. But as things are now with me, I cannot undertake it, to do it as I wish it should be done, viz: as I have hinted above.[1]

You have in your more setled retirement more vacancy and freedome, and if your health will permit, you are more peculiarly qualify'd for this pious service; in that several of Mr. Ferrar's MSS., are in the way of Dialogues or Speeches, not unlike to the method you use in your Bentivolio. But your health permitting not, and you declining it, if I were in such circumstances, and had the benefit of such retirement and vacancy, I could then better attend this service. And if either our good friend Dr. Thirstcross, or any other of the Fellows of your College [Eton], would be without their Fellowship and would in exchange please to accept of what I have, then I being thus put into a capacity, for minding the great work desired, I should desire to devote my whole strength to the service; and considering that life is short and uncertain, would begin to set upon it, as soon as I am so provided for, and

[1] See vol. i. p. 219, and *ante*, p. 232, also Mayor's *Two Lives of Nicholas Ferrar*. Though Dr. Worthington does not appear to have edited any of the Ferrar *MSS.*, he seems to have had some of them in his possession at his death, and copies of these were given by his son John to T. Hearne, who published them in his *Thomæ Caii Vindiciæ Antiquitatis Academiæ Oxoniensis contra Joannem Caium*, 1730, 2 vols., 8vo, with the title, "Papers relating to the Protestant Nunnery of Little Gidding in Huntingdonshire. Transcrib'd and given to the Publisher by Mr. John Worthington. To which are prefixed the epitaph to the memory of Dr. John Worthington (who preserved these papers), and some historical notes about the Ferrars, particularly that Mirror of Piety Mr. Nicholas Ferrar." The Papers, &c., occupy pp. 679–791, 810–15, of the second volume of the *Vindiciæ*. For the epitaph see *post*, Appendix.

settled in such a place of vacancy. And in way of compensation, all that I have should be his, either to have for himself, or to help any deserving friend of his that is unprovided: particularly, I should part with my Parsonage, which is about seven score pounds a year, and better than a living of £40 a year more near London, as also with my Prebend at Lincoln, and my Sine Cure in Norfolk,[1] and if another Prebend should fall, which one hath encouraged me, that should also be parted with. When you see Dr. Thirsteross you may acquaint him with the reasons, why I cannot venture upon such a work, as I now am. I did briefly once hint to him (but then I had not so much considered the difficulty of the task, as since) why I could not comply with his desires in undertaking it. I desire you to satisfy him; I fear, he was not well pleased with my answere about declining it.

To the Lord Lauderdail.[2]

[From Dr. Worthington.]

Right Honourable,

Since my coming to town, I have been more than once to wait on your Lordship, but it was my unhappiness to come, either when your Lordship was abroad, or when I was informed, your Lordship was too busy to be spoke with. My business was to pay my thankfull acknowledgments to your Lordship for what your Lordship wisht Mr. Kelsey (of Qu. Coll.) to acquaint me with viz.: a readiness to be instrumental to my better preferment, if a place should fall void that is in the King's disposall.

When I had the honor to be admitted into your Lordship's favour at Windsor, I ever found in my self a cheerful ambition to

[1] The sinecure in Norfolk was Moulton All Saints.

[2] The *Lauderdale Papers*, lately printed by the Camden Society, have thrown a flood of light on the character and the acts of this able and unprincipled person. Though they contain nothing calculated to raise our estimation of his character, yet he shines by comparison with the contemptible scoundrels by whom he was surrounded in the administration of Scottish affairs, and whose sole aim seems to have been to betray and supplant their chief.

serve your Lordship according to my poor capacity, and to do it with all singleness of heart, and without any design of expecting any favours from your Lordship, of which (as things then were) there was little ground of expectation. And as your Lordship was pleas'd then to express a great good will, when you had not power answerable to the kindness of your will; so I would still perswade my self of your Lordship's goodwill, now that you have a power to effect what you then so graciously assured me of. And for my self, the circumstances of my condition are such, as render me an object (though not deserving, yet) capable of your Lordship's favour. In short it is thus.

After my Church in London was burnt in the late dreadfull fire, I was invited into Cheshire, where arriving (after a tedious journey) with my family, I found things not to answere the invitation: so that I was necessitated to remove thence to a place in Lincolnshire, where I have lived three years.

That place hath been a place of sorrow and sickness to me. Of sorrow, in that it pleased God (after a short time of our being there) to deprive me of my wife. By her decease both I and four small children were left in a disconsolate condition. That rural solitude became more solitary and uncomfortable, where I am remote from friends and books, and uncapable of pursuing those studies, to which I had devoted my self, out of a desire to be serviceable, according to my power, to the good of others. Heretofore I have endured and gone through some toilsome labours for the publick good, in preparing the elaborate Discourses of Mr. Smith, and Mr. Mede for the press, wherein I consulted the advantage of others, more than mine own. I am sure Mr. Mede's Papers cost me no small nor short pains, though I had not books enough to gratify my friends (as I wished) nor had I ever one of his books for my self, but had not the Fire come, it had been otherwise. I desire not to engage further in other men's works, but would employ my studies another way, if I were better provided for, and were disposed in better circumstances for studying.

That place in Lincolnshire has also been a place of sickness to

me: each of the 3 years has brought a sickness to me, and one of them a siekness of eleven months continuance.

But I would not enlarge further upon this, as perswading my self, that your Lordship hath a generous compassion for any well minded person, in such difficulties.

There are many places in the King's disposal, and one or other within no long distance of time becomes void, sometimes by the promotion of some to Bishopricks, severall places of theirs become vacant, and now it is sayd, that Dr. Crew is to be Bp. of Oxford.[1] I know not what other places he hath, but he hath (as I have heard) a Donative or Sine-Cure, and if such a place (which is none of the greatest preferments and therefore my petition is the more modest) might by your Lordship's favor be procured for me, I should have cause to be humbly thankfull to your Lordship for that which might be helpfull to the better maintenance of my self and my family, which consists of little ones not able to help themselves.

If this place be already disposed of (as some are very quick at solliciting for places, and get a promise before a place is void) yet probably ere long some other opportunity may appear.

I should in person have waited upon your Lordship to represent what this paper entreats, but I am forced to send this by Mr. Royston (a person not unknown to your Lordship) because I am tomorrow morning to return to Lincolnshire, whither I hasten because I hear one of my children is very sick. I would not interrupt your Lordship's greater occasions with more of letter, but humbly begging your Lordship's pardon for this present trouble, I conclude,

My Lord,

Your Lordship's humbly devoted,

June 20. J.[ohn] W.[orthington].

[1] Dr. Blandford, Bishop of Oxford, was translated to Worcester in 1671 (elected 2nd June) and was succeeded at Oxford by Dr. Nathaniel Crew.

[From Dr. Worthington's Almanacks.]

June 1, 1670. Fourth and last payment for Asgarby Prebend, £2 18s. 9d.

Aug. 6, 1670. We came to Hackney.[1]

In a Letter to Dr. More, Sept. 26, 1670.

[From Dr. Worthington.]

Sir,

Yours I receiv'd Saturday night, and went this day to Mr. Richardson [at the Temple]. They are about to engrave the Inscription, but Mr. Richardson hath a minde to have Sublimi Ingenio Juvenis, probitate antiquâ, instead of, Senili judicio Juvenis, an Virili, which latter, he saith, is more common, and may be said of an ordinary person. But I perceive by him, it is much desired, that, Devotissimus Christi Cultor, should be altered, because (saith he) those words imply him to be one of great purity and mortification, and perhaps may also seem to imply, that he was much given to externall devotion, and spending much time therein, which (saith he) he was not. I told him, that Christi Cultor, or the like, must stand, else there is nothing in the Epitaph, but may be said of one, that is a Heathen; but then he would fain have another word for Devotissimus, least the parts of the Epitaph should not so well agree:[2] and I said, I would write to you about

[1] This was Worthington's second residence at Hackney. He had removed there with his family during the plague. (See *ante*, p. 176.) He was appointed Lecturer there shortly before the date of this entry. The Vicar of Hackney at this time was Thomas Jeamson or Jameson, B.D., who was appointed in 1662, and continued Vicar till his death in 1687. He is no doubt the "Mr. Jempson" who baptized Worthington's daughter Anna; he also officiated at Worthington's funeral.

[2] It appears from this and other letters that Dr. More was now preparing for the press, the complete edition of his works in Latin, of which his *Opera Theologica* appeared in 1675, one vol., fo., and his *Opera Philosophica* in 1679, 2 vols., fo. The John Cockshute here and in the two following letters spoken of, was a young man of great promise, a disciple of More, at whose suggestion, and at whose expense the publication of More's complete works in Latin were undertaken. Unhappily he did not live to see the work completed, having died on 9 March, 1668-9, at the age of 30.

it this day, and that by the post you may send to him, and your letter will be with him on Wednesday, and so it may, if you send by the Tuesday carrier. But if you write to him, do not enclose it in a letter to me, lest it be longer before it come to him: for the weather some days is so bad, that one is in danger of sickness these crazy times, by going from Hackney to London in wet and dirt. I am glad you are returned to your Lute: had I half your skill, it should not have hung so long by the walls.

To his honoured friend Dr. More at Christ's Coll. Cambr., &c.
[From Dr. Worthington.]

I spake to Mr. Royston (of whom Hertoeks[1] hath earned some hundred of pounds) to minde him in his graving to cut deeper, as you direct. Royston complains, that he cuts not deep enough sometimes, supposing it may be, because he is but weak and sickly. I expect to see Royston at Hackney every day, and I shall speak to him further about it. I am glad, you take in your Dialogues, for they cannot well be separated from some Discourses in your 3 Folios. As for your Exposition of the 7 Churches, you may ease your self of translating it for a while, because you intend an Exposition of all the Apocalypse, and then the other will be most fit to be translated with the rest of the Apocalypse. Though this be more than Mr. Cockshute desired, yet it being of such importance, you will give good measure running over. See, how your Lute and native aire inspire you, that on the hills betwixt Ponton and Grantham you should poetize so much. That of Spenser of the

He was buried in Sanderstead Church in Surrey, where there is a long Latin epitaph to his memory, the joint production, as we should gather from this letter, of Dr. More and Dr. Worthington. Mr. Richardson's suggestion of "Sublimi Ingenio Juvenis, probitate antiquâ" appears to have been adopted; but notwithstanding his objection to "Devotissimus Christi Cultor," these words remained. This epitaph is to be found in the first volume of More's *Opera Philosophica*, where there should also be found a portrait of Cockshute, engraved by Loggan. The epitaph is also given in Manning and Bray's *Surrey*, vol. ii. p. 574.

[1] The engraver of Oxford.

Briar and Oake, is done into Latin by one Mr. Bathurst (an ancient Minister deceas'd) who hath translated all Spenser's Shepherd's Calendar into verse, much like Virgil's Eclogues. Dr. Dillingham of Emanuel published Mr. Bathurst and Spenser in 8vo.[1] Do you think to translate your Apology? or only select some things out of it, and insert them into the Mystery of Godliness, to make things more plain, if need be? In my poor judgment, as you let alone in your Philosophical Collection, the contests betwixt you and Vaughan,[2] so you may do as well, in your Latin edition (which is to go into other countries) to let alone all controversy betwixt you and Dr. Beaumont.[3] Those of other nations need not be acquainted with any such contests, between two English men, especially, when by any further explication (though in brief) of some passages in your Mystery of Godliness, you can easily take away any pretence of ground for such objections, as you shall see cause. And so if there be no noise of any particular skirmishes, it will not be the worse. Your 7 Hymns will best be done by yourself. What kind of verse do you think to put them in, in Latin? If you do put them strict verse; for some Hymns are not tied to such a number of feet, but are made like verses, as your Epitaph on Mr. Cockshute. The sooner you do this, the sooner you will return to your translating of your 7 remaining Books of the Mystery of Godliness. I thought you might contrive your works into two Folios; the first of which to contain the Mystery of Godliness, and the Mystery of Iniquity. You had need to have more than three books done, before the press begins; but it hath made me thoughtfull to consider, what press would do it best. Flesher's is so clogg'd with law printing, and Mr. Pool's Synopsis,[4] that it

[1] The Latin translation by Theodore Bathurst, of Pembroke College, Cambridge, of Spenser's *Shepherd's Calendar*, was published by Dr. William Dillingham in 1653, and it was reprinted in 1732. The lengthy title of the book, and a notice of the translator, will be found in the *Dictionary of National Biography*, vol. ii.

[2] Dr. More had written against Thomas Vaughan's *Anthroposophia Theomagica*, and *Anima Magica abscondita*, under the pseudonym of Alazonomastix Philalethes. (Wood's *Athenæ*, vol. iii. 723.)

[3] See vol. i. p. 307.

[4] Poole's Synopsis was not finished until 1676.

would stiek long there, as you see your Metaphysieks do. Nor do I find that he is furnished with good letters. Some other presses have better letters, but are not so well provided with a corrector: and for Mr. Dillingham, it is uncertain, whether he will stay with Mr. Flesher. He told me (but keep it to your self) that he purposed to leave London, and to go to his friends in his native country, before he was made blind with reading so much at the press. But I have sometimes thought, that you being acquainted with the successor of Polembergius,[1] your works would no where be so well printed, as in Holland. There Hobbs' works were printed, but in too little a letter. If you have seen Vossius de Idolatriâ new printed in folio, methinks, it is a good letter and paper: and they have better paper and letters there, than we have in England. But then again I am sollicitous about the safety of papers, when sent beyond sea. If it seem best to you, to have it done in England (which cæteris paribus I should most desire) and Mr. Dillingham go away, who knows your little hand, it will be requisite for you to procure some amanuensis, to transcribe your papers with care &c.

Yours to serve you,

Nov. 4, 1670. J. Worthington.

In a Letter to Dr. Evans,[2] *Jan.* 31, 1670.

[From Dr. Worthington.]

Sir,

I here enclose a letter from my Lord of Canterbury to your Dean,[3] about that business,[4] which is more than speaking to

[1] Arnold Polemberg or Poelenburg, was Professor of Divinity at Amsterdam from 1659 to 1667, when he died. He was succeeded by Philip van Limborch, the friend of Locke.

[2] Canon of Windsor. (See *ante*, p. 136.)

[3] Dr. Bruno Ryves (see *ante*, p. 77). His *Mercurius Rusticus*, published in 1646, was, on 3 October of the same year, referred by the House of Commons to a Committee "to examine, and find out the author, printer, and publisher of this 'scandalous book,' and to take care for the suppressing thereof." (*Commons' Journals*, vol. iv. p. 682; Hart's *Index Expurgatorius Anglicanus*, p. 134.)

[4] The business was a lease of the Rectory of St. Benet Fink. Dr. Bliss (*Fasti*

him. The Bp. of Sarum procured it. I had thought, to have seen my countryman the Dean of Sarum,[1] but I hear he is out of town: I desire you to present my respects to him. I believe, that he will not be wanting, nor he whom I call my countryman, Dr. Butler.[2] You will consider of the best time for this affair, and preparing some for it. I never heard any thing about what you told me of, of some going to the Tower to search about St. Anthony's School, till you told me of it.[3] I understand by some of the parish, that they know not how to raise an £100 a year, if that be ordered.

[The enclosure.]

To the Reverend Dr. Ryves, Dean of Windsor, &c.

[From Archbishop Sheldon.]

Mr. Dean,

I send you here inclosed the case and desires of Dr. Worthington, who is a suitor to you for the lease of the Rectory of St. Bennet Fynk in London, to be renewed unto him, upon the

Oxon., vol. ii. 123), has the following remarks on it: "The Rectory of that Church being then held by lease from the College of Windsor, by one of the canons or prebendaries of that College, and Dr. Worthington having an offer of the lease, he was not willing at that time to accept it, chusing rather to have the place *pro tempore* from the said prebendary, than immediately from the College, and accordingly he entered upon it in June, 1661, whereas Mr. Wood makes him to have been Rector of St. Benet Fink in the times of usurpation, a mistake as gross as that other which accompanies it, viz., that the Dr. was then esteemed by all a Presbyterian: he should have said an Arminian, a name wherewith the most orthodox clergy of the Church of England were branded at that time, and Dr. Worthington among the rest. *Life of Barwick*, page 343 note, where see more of Dr. W. See also Hearne's Preface to *Tho. Caii Vindiciæ Antiq. Acad. Oxon.*, p. li." (See also *ante*, pp. 138, 188-90, 200, 205.)

[1] Ralph Brideoak, D.D., Dean of Salisbury, was also Canon of Windsor at this time, 1660-1678. (See *ante*, pp. 139, 189-91.)

[2] John Butler, D.D., who was Canon of Windsor from 1669 until 1682, when he died.

[3] "The famous free school of the City, St. Anthony's, stood in Threadneedle Street . . . . . where the Bank of London now stands." Sir Thomas More and Archbishop Whitgift were educated there. In the reign of Elizabeth it was a rival of St. Paul's School, and the scholars were respectively called, "Anthony's pigs," and "Paul's pigeons." (Thornbury's *Old and New London*, vol. i. p. 537.)

surrender of it, by Dr. Evans one of your Canons of Windsor. What there may be in it more than he represents by the inclosed paper, I know not, that I must leave to you, but with this, that I think Dr. Worthington to be a deserving person, and upon that account do recommend him to your favour, and am,

Sir, your very affect. friend,

Lambeth House, Jan. 24, 1670. Gilb. Cant.

Methinks, I have not written earnest enough for this good man. I know your kindness to me, will understand it in the best manner, and what favour you show him, I shall take as a respect done to me.

In a Letter to Dr. More, March 16, 1670-1.

[From Dr. Worthington.]

Sir,

Yours of March 14, I receiv'd last night, as I was returning to Hackney. I had been at Flesher's before, to see whether any cuts had been carried from Hertock's to the press: there were a few carried, but no more are come since. Mr. Morden must write to Mr. Watson (that doth oversee affairs at the press, since Mr. Flesher's death)[1] to go himself to Hertock's (it is not far from the press) and to make him do what remains in such a time, or employ some other engraver, if he should make the rolling press stay for him.

Yesterday I was with Dr. Spearing,[2] who is come to town. His condition would much affect any friend, he is totally deprived of his sight. No filme or cataract appears, and the apprehension of such a discomfort, is too apt to make him (as it would others) melancholy. How great a change in one, who was of a quiet calm temper, to see him in such circumstances! I staid with him as long as I could, it being a great reviving to him, to have the com-

[1] Smith (*Obituary*, p. 89), records that on Friday, December 30, 1670, "James Flesher, printer, son-in-law to Cornelius Bee, bookseller, died at Clerkenwell."

[2] See *ante*, p. 77, and vol. i. pp. 90, 92, 117. He died shortly before Worthington, and bequeathed some books to him. (See *post*, p. 362.)

pany of his friends. His wife (who lived some time with my Lord Roberts) seems to be carefull about him. God direct and bless means for his good, or work without them. There is one Turbervil of Salisbury,[1] that is the most famous Oculist in England: he intends to know what he can do, or would advise in his case.

In a Letter to Dr. Evans, March 24, 1670–1.

[From Dr. Worthington.]

I know not how that business you wrote of stands. You wished me (in yours to Mr. Weaver) to visit my countryman the Dean of Sarum. Accordingly I was four times to enquire for him, but had not the good hap to come when he was within. I hear, he returns to-morrow. I desire you to present my service to him. I perswade my self of his readiness to do me a kindness upon this occasion. In my former letters I mentioned briefly (and without letters you know) what I had done for Bennet Fynk, to the hazard of my life, in the Plague time: besides other particulars that might dispose any ingenious person upon this occasion. You received my Lord of Canterbury's letter — Bennet Fynk is one of the smallest — I never expected that it would have been built again: it was news that did surprise me, when I heard in the country, that one[2] had given £1000 to that Church, of which neither I, nor any in the parish ever thought. I wish I might hear what is finally determined herein.

To my worthy friend Dr. Evans at Windsor.

[From Dr. Worthington.]

Sir,

Some weeks since I wrote to you about Bennet Fynk, but have not heard from you. My Lord of Canterbury's letter

[1] Dr. Turberville, Oculist, of Salisbury, was the author of two medical treatises (one on the Eye), printed in the *Philosophical Transactions*, 1684.

[2] George Holman, Esq. Sir C. Wren was the architect of the church, and it was finished in 1673. It was demolished in 1846.

was sent long since. I hoped before this, an issue would have been put to this business. I told you, how earnest the surveyors were to know, what should be determined about the house, which if it go up with the Church, would save money. Yesterday they began amain with the Church, many men are now at work. The Church hath stood still for some weeks, but now the workmen say, there will be no more delay. Yesterday the Church Wardens and others laid every one a stone. All the enquiry now is, what shall be done about the house. It is not for me to engage in that charge, having not yet the place, and if I had, for me to build, and have but a lease of the Church for 21 years, some think not advisable. And except the Patron and Ordinary agree, and the ground for the house be glebe, none can make an estate for 40 years by the Act. I desire you to consider seriously what is best to be done: and if your College [Eton] should build the house, what is to be expected: or if the ground were let to others to build, and the Minister might have what would enable him, to hire an house elsewhere &c. About £200 would build the house, if it may go up with the Church, else it will cost more. I desire as soon as conveniently may be, to be free from further sollicitudes about this affair. It grows late, I must hasten to Hackney.

I remain, yours,

May 2 [1671]. J. Worthington.

To my worthy friend Mr. Fowler, at Northill in Bedfordshire.

[From Dr. Worthington.]

Good Cousin,

I saw the first papers you sent,[1] and have read them over, to perfect what I could not do so well at first, in my cursory reading of them. I mean not to alter a word in them, but to make

[1] Dr. Worthington refers to Fowler's work, published at London in 1671, 8vo, *The Design of Christianity; or a plain demonstration and improvement of this Proposition, viz., that the enduing men with inward real Righteousness or true Holiness, was the ultimate end of our Saviour's coming into the World, and is the Great Intendment of his blessed Gospel.* This title is discussed in a subsequent letter.

some marks for italick letters, in some places to direct the compositor, and to observe some curiosities in pointing (a task that I have been trained up in, when I was busied about Mr. Mede's MSS.). There are 2 passages wherein I think an alteration (but not without your allowance) may be adviseable, as in . . . I intend to take the same care about the remaining papers you send. But, I pray you, do not think, that you are beholden to me for this care. It is too small a business to thank me for, and if it were more, I should not think the labour too much, for I owe a greater service than this (were I able to perform it) to any one who designs the good of others. And I am so much pleased with the Christianity of your spirit (of which I had not so full a knowledge, till I came of late to be more acquainted with you) that I shall not think any thing I can do, too much upon your occasions. I must hasten to Hackney, and can only add, that I am,

Yours affectionately,

May 4, 1671. J. Worthington.

Dr. More in a Letter May 19, 1671.

[To Dr. Worthington.]

Sir,

This is only to inform you that I sent away Mother Teresa[1] to you this day was sennight according to your desire. I hope you have receiv'd it by this time. I am told here, that one Mr. Miles succeeds Dr. Shute.[2] Your self, or some of your friends at London, or near London, should have had their eye on that living, while Dr. Shute was sick, if they would have hoped to do

[1] See *ante*, p. 321.

[2] Dr. Christopher Shute was Archdeacon of St. Alban's, Prebendary of St. Paul's, Prebendary of Rochester, and Rector of St. Vedast, Foster Lane. In Smith's *Obituary* (Cam. Soc. 1848) p. 91, under April 24, 1671, is the following entry: "Dr. Chr. Shute, D.D., son of N. Shute once minister at St. Mildred Poultry, died this day and was buried in y^e^ parish of St. Foster, in Foster Lane where he was preacher." Newcourt's *Repertorium* (vol. i. p. 566) gives William Master, A.M., 29 April, 1671, as Shute's successor at St. Vedast's.

any good therein, and thoroughly enquired into the state of the case. I was so wholly taken up with sending away Mother Teresa, and answering your note I receiv'd at Dr. Burton's Chamber, that I minded not the opening your letter here, till afterwards, which now gives me occasion of thanking you for the trouble of transcribing my E. D.[1] I desire, you would take a copy of my Metaphysicks[2] for your self of Kettilby,[3] so bound as you best phansy: which is but a small requital for the great trouble I gave you, but I must the more acknowledge myself your obliged friend. I intend to read over as far as I have gone, conceiving it will conduce to my better and easier progress afterwards. I shall then give you some account of those criticisms so far as you have gone. I should be glad, that your nephew's occasions or any other might bring you to Cambridge. I have a cup of Norden's Ale, and a lesson of the Lute to entertain you. Dr. Burton has some interest in Maudlin College for the disposing of your nephew there.[4] I am vext, as often as I think, you have left Ditton.

In a Letter to Dr. Evans, Jun. 12, 1671.
[From Dr. Worthington.]

Sir,

I did send a letter to you some weeks since, about Bennet Fynk, which hangs still, it seems, in suspense. The Church goes on, and they say, will be covered by Michaelmas. I thought by

[1] I imagine that "E. D." stands for Epistle Dedicatory, for I know no work of More's of which these letters are the initials of the title. The "little hand, and close writing" of More are several times referred to in this correspondence.

[2] Dr. More's *Enchiridion Metaphysicum* was published in 1671, 4to.

[3] Walter Kettilby, the bookseller, at the sign of the Bishop's Head in St. Paul's Church-yard.

[4] By Dr. Burton is no doubt intended Hezekiah or Ezekias Burton, D.D., Fellow and Tutor of Magdalene College, Cambridge. He was installed Prebendary of Norwich in 1667, and the same year was appointed Rector of St. George's, Southwark. He is termed by Wood (*Athen. Oxon.*, iv. 513) "that great trimmer and latitudinarian." He died in 1681.

this time the business might have been resolved, either for me to have it from you (if you may have Licence of Alienation) or to have it immediately from the Chapter. I would try to change Ingoldsby (if I can) for some place without Cure of Souls: though the place were for less, yet it would be a help to Bennet Fynk, whose settled revenue is with the least, and out of it, it will be hard for me to allow for a Lecture in the afternoon. I would not urge you above your pace; yet considering what I have writt, and the trouble of being long in suspense, and so long after my Lord of Canterbury's letter was sent down, you will excuse what I now write, as not being without a cause. Perhaps Mr. Wise is at Windsor at this time, you told me, you had an interest in him big enough, to procure such a favour, as to set a song. I have enclosed the words in this letter.

In a Letter to Mr. Fowler, June 20, 1671.

[From Dr. Worthington.]

One of the parts consisting of 4 sheets, which you sent this day, I have perused, and given to the compositor, who was at a stand for copy. I have altered several capital letters, which needed not be, and markt the proper names, and other words, for Italick. This was as much as I could possibly do this day, and the attending to it heated my head sufficiently, for I had scarce time to dine. Besides, I had another care upon me viz: the revising of Mr. Mede's Works, which are in the press. I shall add some marginal hints, where there is need, and make this Edition better.[1] They do 5 or 6 sheets a week. The book is printed in a larger paper, and will come into one volume, and be cheaper. I will not in the midst of these labours forget your papers, as they come, but do for them, as I would do for mine own.

[1] Published in 1672.

Mr. Fowler in a Letter June 24, 1671.
[To Dr. Worthington.]

Reverend Sir,

I again repeat my heartiest thanks for your continued care, and the great trouble you put your self to about my business. I am sorry, that I should add so much to the great burden, that I understand now lyeth upon your shoulders. I have herewith sent the remaining part of my copy. For your encouragement, this will be the last trouble I shall put you to in this affair, except the perusing of a short Epistle to the Reader.

Mr. Fowler in a Letter without date.
[To Dr. Worthington.]

Honoured Sir,

I receiv'd yours but just now, which came some unusual way, and after I had despaired of hearing this week from you. As to what you write concerning putting out words of comparison in the title, I must by all means desire, that if Principal be left out, the epithet Ultimate may be continued. One at least of those must be expressed, as being necessary to discover the design of the book. As for Great Intendment, it may do well enough instead of Sole Intendment, yet Holiness may, I think, most truly be said to be the Sole Intendment of the Gospel, though not of our Saviour's coming. As for the word Adventured in the beginning of the Preface, I thought it a modest one, but if you thought another better, I desire, that you will please to put it, in the place of it. As for that passage, In this Tractate is pursued the fundamental Reason of that Dialogue, I think it may not be amiss to continue it: for there is nothing throughout that Dialogue with any concernedness insisted on, but I conceive, tends to promote the design of Christianity, and I there frequently appeal to it. Whatever in that book hath not that tendency, is only delivered cursorily, and by the by: and I am perswaded, that there is not any one doctrine defended there, that doth not naturally result from the Argument

insisted on in this Discourse, and so on the contrary. I hope, sir, you will pardon this my freedome, your own goodness emboldens me to it. But yet I am not so fond of my own thoughts (I am sure I have no reason so to be) as to desire that any thing, which you dislike, should be continued. And therefore I must entreat you, to take the pains to alter that paragraph, as you shall think best. Had your letter come sooner to hand, I would have observed your intimation at the bottome of it: but it is now very late, and I cannot readily think, how to word it more to my satisfaction.

P.S. I have since written over those lines with some alteration, and here inclose them: but if you think, that I have not sufficiently mended the matter, I again intreat you sir, to do it for me.

For Dr. Evans at Windsor Castle.
[From Dr. Worthington.]

Sir,

Some weeks since I wrote to you, but have not heard from you. I hear, that you were more than once in town, and though your stay was not long, yet it was long enough for me, to have come over to you, if you had sent me word. Let there not be a strangeness betwixt us. I have ever since I knew you, desired and endeavoured your good, and I have the same perswasion of your good will towards me. You know in what circumstances I have lived heretofore, but it hath pleased God (who is just and gentle in all his inflictions) to exercise me several ways since. To be in an unsettled condition is a trouble which you have not had experience of, and I desire you may not know the troubles which some have felt: when you wisht me to procure my Lord of Canterbury's letter, I understood, that the business would then be expedited. I doubt, I misst of a place of more advantage in his disposal, because he might think, he had done well for me, in writing that letter to such a purpose. I hear, that Dr. Brough[1]

[1] William Brough, D.D., Canon of Windsor and Dean of Gloucester, died 5 July, 1671.

hath been dead for some weeks, and thereby it came to be Dr. Brown's[1] option, concerning whose good will, you had no doubt. I wrote to you, that I had procured one to change with me for Ingoldsby, and though his place was but about £40, yet it having no cure, it would enable me the better to live upon Bennet Fynk. I keep little but a bare title in Ingoldsby, for the people think, I will not sue them, and are the more averse from paying me any dues, since I came away: and yet I allow him that officiates £50 a year: so that the place is (and will be) chargeable to me, and yet I could not quit it, till I be assured of another. I think, Dr. Ingelo told me, that what I wrote about the house, was a new proposal, but yet I hoped, that would not retard the business, for I desired also in that letter, that you would propound what you thought fit in the case. Concerning the house, Dr. Ingelo can tell you, what the Church Wardens and Col. Stevenson discours'd, to whom I refer you, as also for what I have further thought on and forgot to tell him at our meeting at London. I do not desire to put you to any trouble and inconvenience, or to push on a business. But you will consider my circumstances, and what you yourself would desire, if in my unsetled condition. No better rule than that, Thou shalt love thy neighbour as thy self. I have sent you my cousin Fowler's book, concerning which I had some care at the press. There are many good things put into a little roome. I have been lately troubled with gripings — but I hope, it is passt now. God keep you and yours in health.

Yours affectionately,

Aug. 23, 1671. J.[ohn] W.[orthington.]

For the Revd. Mr. Fowler at Northill.

[From Dr. Worthington.]

Sir,

I receiv'd both your letters. Last week I came not to London, as I used upon Tuesday, and could not write, having been

[1] Thomas Brown, D.D., was the senior Canon of Windsor, having been appointed so long back as 23 May, 1639. He died 6 December, 1673.

surprized with that griping distemper (but not with that pain, I thank God) as others. This week brings a contrary enclosed letter, to that in the former week. It may be, it is best it should be so as it is. I do not much wonder at it: such things are not rare in the world, and by what I heard accidentally in company concerning that place, there are more uncertainties and difficulties (besides some inconvenient circumstances) than you or I know of. When he comes down into the country (as he mentions his purpose in his former letter) I desire you to say nothing of the place in Lincolnshire, nor of his name, to whome it belongs. There needs no more to be said about it, seeing the change cannot be effected: and if he could procure that place at London, he had rather give him in exchange 2 or 3 Prebends if he had them, than that place in the country with the Cure of Souls, for some reasons too tedious to write. If I could have been there, I should have liked it the more, as it might open a way for your being at Bennet Fynk, which I take not to be half so difficult, as the having the other place. You think, you see me shake my head at your saying, how ambitious you are to observe my orders &c.: but I am more serious, than to take such words for compliments. Your melancholy makes you some times the more merry and suspicious, as it doth others in the like temper. I observe the same profession of your good will in your last letter, which I look upon as an instance of the same sincerity. But whereas you fear, that you shall not be so happy, as to be instrumental thereto, there may be grounds of that fear, which arise from my self, who deserve to be disciplin'd with difficulties, hardships, and disappointments. I spake yesterday to Mr. Firmin,[1] and hinted to him, what was said about the

[1] This is probably Thomas Firmin the philanthropist (1630–1697), memorable for his charity alike to the poor, to those persecuted under the Commonwealth, to the Hugenots, to the Irish refugees, and to the Nonjurors. Of a Calvinist family, he became an Arminian, and finally a Socinian. He was on intimate terms with Tillotson, Wilkins, Whichcote, and Worthington. Bishop Fowler was with him on his death bed. His religious opinions were attacked by Luke Milbourne in a sermon preached at St. Paul's a few months after his death. The general title of Milbourne's sermon is, "A false faith not justified by care for the poor," and he explained the well-known

lecture in St. Andr., all he said was, that Mr. Wh.[1] would not leave it, but would rather leave All-Hallows. I said no more to him. I thank you for your admonition about Mrs. Grig: but the reason was, because she seemed so apt to grieve, when she saw any that was acquainted with her husband,[2] and came to visit him. I was loth to occasion any such grief, which I thought time might abate, and the year of mourning, which is now almost at an end; for he died on the fast day, for the burning of the City Sept. 2 [1670]. I am not sollicitous about conversing with any person so qualify'd as you represent her, who, if she were not so young as you mentioned, or if I had such an estate as to be able to provide competently for children (if such should multiply) would be a desirable fit help. Some have been mentioned to me in these parts, and two since that time are married. But they were too young, I thought, for had they been on the other side of 30, I should have liked it more. And of some I questioned, whether there was such a religious disposition, as I desired, though there were enough of outward qualifications. There is a virtuous and ingenuous air and sweetness in some, which looks better than any outward form and features. Though that comliness of presence, which may secure from undervaluing, and beget a modest confidence in converse, is also requisite, more especially in such places, where pride doth so

words in 1 Cor. xiii. 3, as "Tho' I bestow all my goods to feed the poor, and have not *true, justifying, sound faith*, it profiteth me nothing!" A pamphlet was soon afterwards published vindicating Firmin from Milbourne's reflections, and in it is contained an extract from a letter of Samuel Pepys, which, Mr. James Crossley says, appears to have escaped the notice of his biographers, and "is interesting as containing his opinion with regard to Thomas Firmin." (*Notes and Queries*, 4th ser., vol. iv. p. 433.) Firmin was a great admirer of Dr. Worthington's *Scripture Catechism*, and, according to the exaggerated statement of one of his biographers, "often printed ten thousand copies of it," for distribution. (*Life of Thomas Firmin*, London, 1698, 8vo, p. 50.) A Life of Firmin by Joseph Cornish, was published at London, 1780, 8vo. A notice of Firmin will be found in Chalmers' *Biog. Dict.*

[1] Thomas White, M.A., Rector of All Hallows the Great, 1666–1679.

[2] Thomas Grigg, M.A., Rector of St. Mary Axe, whose funeral sermon on 2 Cor. v. 9, was preached by Dr. (afterwards Bishop) Patrick, on 4 September, 1670, and published the same year in 4to.

much abound. But I must conclude, the carrier is hastning. No more but all kind remembrances to you and yours.

Yours,

J.[ohn] W.[orthington.]

For Mr. Fowler at Northill in Bedf.

[From Dr. Worthington.]

Sir,

Yours of Sep. 23 I receiv'd. As for what you enquir'd about Mr. Baxter's Tract,[1] I am as yet in a quandary, as well as you. It is sufficiently confused. Things were plain enough as you had made them. He writes in hast, and seems to have read your book in hast: else he might have told the writer of the letter, that the holiness you describe, is not such a Morality as those Heathens describe, nor enforced with such motives, but with

[1] The title of Baxter's Tract referring to Fowler's treatise, *The Design of Christianity* (see *ante*, p. 350) is, *How far Holinesse is the Design of Christianity. Where the Nature of Holiness and Morality is opened and the Doctrine of Justification, Imputation of Sin and Righteousness, &c., partly cleared and vindicated from abuse. In certain Propositions returned to an unknown Person referring to Mr. Fowler's treatise on this subject*, London, 1671. (Grosart's *List of the Writings of Richard Baxter*, p. 31.) Fowler and his book are referred to by Baxter in the *Reliquiæ Baxterianæ* (pt. iii. p. 85) "Dr. Edward Fowler (a very ingenious sober Conformist) wrote two books: one . . . the other entitled *Holyness the Design of Christianity;* in which he sometimes put in the word *only* which gave offence, and the Book seemed to have a scandalous design, to obscure the Glory of *free Justification*, under pretence of extolling *Holiness* as the only design of Man's Redemption: which occasioned a few sheets of mine in the said Book and Question for reconciliation, and clearing up the Point; which when Mr. *Fowler* saw, he wrote to tell me that he was of my Judgment, only that he had delivered that more generally, which I opened more particularly, and that the word *only* was Hyperbolically spoken, as I had said; but he spake most feelingly against those quarrelsome men that are readier to censure than to understand. I returned him some advice to take heed lest their weakness, and censoriousness, should make him too angry and impatient with Religious People, as the Prelates are, and so run into greater Sin than theirs, and favour a looser party because they are less censorious. To which he returned me so ingenious and hearty thanks, as for as great Kindness as ever was shewed him, as told me that free and friendly Counsel to wise and good men is not lost."

stronger than they insist upon. He hath sprinkled some commendations of your book in his letter, which is something for him to do, who, I think, is not prone to commend what is done by others. I have not yet read all his paper, so as to pause upon it. Since my last, I was to see Mrs. Grigg, who is sollicitous about that place, concerning which I thank you for writing to Dr. Burton. Mr. Wh[ite] preached last Sunday there. No intimation is given of his leaving it. Mr. Firmin thinks, that he will rather leave the other S. Andrew's belonging to Dr. St.[1] who returns this week with Dr. Tillotson to London. There may be more striving about this place, as being better. My youngest child still hath her fever. If you write to Mr. Baxter, you must write warily, and as briefly as well may be. It may beget another letter in print perhaps. I know not, whether you be acquainted with him. This day or to-morrow, Dr. Whicheote removes all that remains of his goods to London. I came in the morning to see for your letter, but Mr. LL. had not brought it. This evening I met with it at Mr. Roys-ton's, and now it is time to think of returning to Hackney, and shall therefore only add

Yours affectionately,

Sept. 26, 1671. J.[ohn] W.[orthington.]

For my Reverend friend Dr. Evans at Windsor, &c.

[From Dr. Worthington.]

Sir,

Yours with the enclosed I receiv'd, with my thankfull acknowledgments of yours and the rest of your Society's kindness to me. I have had 2 of my children very sick of fevers, which kept me more at home, so that I could not write to you so soon as I would, nor go to London, to speak with the parish: but finding my children in somewhat a more hopefull way of recovery, I spake with the parish, who desire to express themselves sensible of any kindness shew'd to them. I acquainted them with both the De-

[1] Stillingfleet was at this time Rector of St. Andrew's, Holborn.

crees. They have advised with a Counsellor, a friend of ours, and it is desired, that you would send a copy of the usual form you give of a lease for the Curate, which may prevent any possible mistakes in this business betwixt me and them. I perceive, it is desired, that the little spot of ground, on the north side of the Church may be also included in the lease to them for the parsonage house ground. For if there be a new lease for that, it is said, there must be a new rent for that also. It may seem to breed a question, whether, if you let me the tithes only, and they are to have all the rest, the dues for the burying in the Chancell, or the lights into the Church yard, or any other advantages (besides the tithes) may not be demanded by them, and not by me. I mentioned in my former letter, that they would not (I thought) build the house, and give in the Vestry to the house (if it be theirs to give in) except they might have the house to let, and make improvement of, to enable them to allow me and my successors, wherewith to provide a convenient house elsewhere. Your Decree only mentions the house (to be built) to be for the use of the Curate, and doth not mention some such clause as this viz: (or else to allow him what may enable him to procure a convenient house elsewhere). These and some other things might be further discours'd of, and easier understood, if we did meet. My children's infirmity keeps me at home: perhaps you may have some other occasions, that may call you to town, and if so, I desire to know, when you think to come. I know not, whether I shall get quite so much as to hire a house convenient, or they may do more, than they are willing to be tied to by the lease, as they do upon such occasions. I hope, and desire, that there may be a perfect accord betwixt us and the parish. I think, none can build so cheap as they, nor (when built) put of the house so soon. And if the Vestry be not added to it, the house will not have a low roome large enough for a shop, to invite a tradesman; except they will give the Vestry for the spot of ground for the shop, as was formerly mentioned. Pray, what do you mean by a clause in a former letter, that if there were not a perfect accord, some other way might be taken about the house?

I heard lately, that the Reception at Cambridge was well liked.[1] Many that went down in hopes to get Degrees of Drs. in Divinity, are disappointed, the University desiring it might be otherwise. Conduits in Trin. Coll., and on the Market Hill ran with wine. The best music got from London cost a £100. The King went first to the Schools, where several Noblemen commenc't, thence to King's Coll., thence to St. John's, thence to Trinity, where after a Noble Dinner was a Comedy. The Duke of Buckingham gave to the Vice-Chancellor an £200, to the Orator £50, to the Proctors each of them £40, to each of the Bedells £10. Mr. [Charles] Cæsar of Trin. Coll. who brought up the first dish was knighted by the king. This I saw lately in a letter. Doth Mr. Wise send you the musick he promised? It is late at night, I begin to be sleepy. I add only that I am,

Yours affectionately,

8ber 6, 1671. J. Worthington.

To the Reverend Dr. Worthington at Hackney &c.

[From W. Alchorne.[2]]

You have heard, I presume, of the death of our worthy friend Dr. Speering.[3] His widow is now with me, and presents her humble service to you, and bids me tell you, that those books which some time since you desired to have bought of her husband, he left order with her to give you; which is a great argument of his kindness for you, not so much for the value of them, but that in his mindlessness of all things, he should think of you.

Your very much obliged servant,

High Ongar, Oct 10, —71. Wm. Alchorne.

[1] The first visit of Charles II. to the University of Cambridge, 4 October, 1671. "Through his Majesty's great favour, and his grace the Chancellor's [D. of Buckingham] care of the University, no degrees were conferred upon any, by his Majesty's command, though much deserved by many." The University spent £1,039 on the occasion. (*Gazette*; Cooper's *Hist. Camb.* vol. iii, p. 548.)

[2] W. Alchorne, B.D., was at this time Rector of High Ongar (Newcourt's *Repertorium*, vol. ii. p. 453).

[3] See *ante*, p. 348.

To the Reverend Dr. Evans at Windsor &c.
[From Dr. Worthington.]

Sir,

Yours I receiv'd last night, and as you desire, I have written another copy of those songs, which I thought I should not have retrieved. If the Dean of Sarum [Dr. Bridcoak] be with you, my service to him. A word from him may help to expedite this business for the best. As for your daughter's musick, I think I have 3 books in folio of Mr. Playfer's printing,[1] which I shall look out against you come to town. When do you think to be in London? Last evening Dr. Ingelo and I met with Lt. Coll. Stevenson and Mr. Hern, Church Warden, whom I acquainted with the contents of your letter. I thought we might have had some words about it, because it came home. L. Col. St. told me they received money of Sweeting, adding, they were inform'd that they might take it. I told him, that the lights were expressly mention'd in your lease, and that it was thought the Church Yard ground was not theirs to dispose of. He said, that Sr. — Clayton's, and Monice's Coffee House had entrencht upon the Church yard, and that money might be got from them. I told him, that all these put together, will make the charge of building the Parsonage house less. It was thought to have a Vestry on Thursday next, to speak of these matters; but I think it must be deferr'd, for I find my self indispos'd for want of physick, and a Dr. advised me to a course of physick, to be taken next week. Mr. Holman is come to town, I am thinking to get Mr. Barrock to feel him, about doing somewhat for this house, as his father did for the last house: he was wont to speak favourably of me. I have spoken with others, who say, that it is not safe to make two leases, and divide the rent, and they quoted some cases to me. And so some of the parish I spake with are satisfy'd, that tithes and house had best go together in one lease, as formerly. You will write effectually to Mr. Wise, to shew his art in these two Songs, there being such advantage in

[1] A notice of John Playford (1623–1693 or 4), stationer, bookseller, music seller and publisher, will be found in Grove's *Dictionary of Music*, vol. iii. p. 2.

them for a good artist to shew his skil: nor can there be an argument more worthy of the best celebration, than the matter of these Hymns. It grows late, in hast I must conclude, resting

Yours affectionately,

9ber 3, —71. J. Worthington.[1]

[1] With this letter the correspondence of Dr. Worthington ends. The indisposition of which he speaks, was the commencement of the illness which proved fatal to him about three weeks afterwards. His death occurred on 26 Nov. 1671, in the fifty-fourth year of his age, and before the grant of the lease of St. Benet Fink was actually made to him. Some particulars of his last illness and death will be found in the letters addressed to his son John, printed in the Appendix. It appears from the extracts from the Registers of St. John's, Hackney, printed in the *Miscellanea Genealogica et Heraldica*, vol. i. N.S. p. 152, and the Abstract of his Funeral Certificate printed in the Appendix hereto, that he was buried on 30 Nov. 1671. Newcome states in his *Autobiography*, pp. 198-9, that shortly before Dr. Worthington's death, he was in correspondence with him "about a pious design of a gentleman in or about London, that would found schools for poor children to be taught to read and learn their catechisms" and that Ribchester and Poulton had been fixed on as the places where the schools were to be founded.

APPENDIX.

I.

LETTERS OMITTED FROM THE FIRST VOLUME.

[Harl. MSS. (*Baker's Collect.*), No. 7045.]

Mr. Woodcock, Fellow of Jesus Coll., Cambridge,[1] *in a Letter to Mr. John Worthington, Mr. of the same Coll., Nov.* 30, 1653.

Honoured Sir,

I this morning was with Dr. Whichcot, who understood nothing about Ditton. I heard since the vote for Alienation of Presentations, that Allington was gone to London to endeavour to get possession of Hougham, but I believe, there are small hopes in that, therefore I will get your Presentation drawn and sealed, and the Register will carry it from our agreement. Your letter is sufficient to dispute another to take possession which shall be done: so you may take your convenience how far your health and care of your Patron's Presentation (which is in danger) to come to us.[2]

[1] Thomas Woodcock was a Proctor of the University in 1651 (see vol. i. p. 42). He succeeded Worthington as Rector of Graveley in November, 1654 (*ib.*, 52).

[2] Notwithstanding Mr. Woodcock's opinion, Dr. Robert Alington seems to have obtained possession of Hougham, either at this time or subsequently, as in 1669, we find him as Rector of Hougham, engaged with Dr. Luddington and Dr. Worthington, in a scheme for a general exchange of benefices (see *ante*, pp. 324-27). Dr. Alington possibly wished to hold the Rectory of Fen Ditton in reserve in case he did not obtain Hougham, as in October, 1651, he seems to have been petitioning for that benefice (vol. i. p. 48). Dr. Worthington was admitted to the Rectory of Fen Ditton on 3rd November, 1654 (*ib.*, p. 52, but upon whose presentation does not appear), and he held it until 1663, when, his right to it being questioned by the Bishop of Ely, who claimed the advowson, he exchanged it with Dr. Stephens, the Bishop's nominee, for the Vicarage of Barking. (See *ante*, p. 116 *et seq.*)

[Harl. MSS. No. 7033, fo. 71.]

In a Letter from Dr. Worthington to S. Hartlib.

I have as you desire sent you Mr. Horrox his discourse called *Venus in Sole Visa.* There are two copies of it, but neither of them was writ to the end. I lent them some years since to a friend, who promised out of both to make out one, and then to print. But other businesses it seems would not permit him to go thro' with that work. In some other loose papers, I perceive that the Author began his tract again and again (so curious was he about it) but these seem to be his last, written with his own hand. He lived at Toxteth Park near Leverpole in Lancashire, was sometime of Emanuell Colledge in Cambr., admitted the same year I was [1632]. He died 1640 [1641 N.S.], Jan. 3. These papers of his (with many others of Astronomical Observations of his &c.) I found in the study of one Mr. Crabbtree (a Lancashire man, and his great Correspondent in these studies) and I bought them after his death. By sending to some friend about Leverpool or Toxteth it may be known whether any of Mr. Horrox kindred have any of his papers. April 28, 1659.[1]

Yours, &c.,

Jo. Worthington.

In a Letter from Dr. Worthington to S. Hartlib.

When *Venus in Sole Visa* is transcribed, I desire it may be sent, I know no other copy of that tract, but what I sent you. There was one that borrowed it of me once, designing to publish it, w^ch^ I was willing to, and so it would have been preserved, but all that design good things do not persevere when it comes to a business of some labour. May 28, 1660.

Yours, J. W.

[1] The answer to this letter will be found *ante*, vol. i. pp. 130–31. For notices of Jeremiah Horrox and William Crabtree, see *ante*, vol. i. pp. 124-5; *Palatine Note Book*, vol. ii. pp. 253–66; and vol. iii. pp. 17–22, where will be found some account of the *Venus in Sole Visa*, and other writings of Horrox and Crabtree (reprinted in *Notes and Queries*, 6th ser., vol. vi. pp. 441–44). An admirable cartoon by Ford Madox Brown has lately been placed in the Manchester Town Hall, representing Crabtree watching the transit of Venus in the upper room of his house in Broughton. A description of it appeared in "The Times" of 25 December, 1882 (reprinted in the *Palatine Note Book*, vol. iii. p. 52).

[From Hamper's *Life of Dugdale*, 1827, pp. 332–3.]

Dr. John Worthington, Vice-Chancellor of Cambridge, to Mr. Dugdale.

Sir,

As you have obliged the world by publishing many precious Antiquities (the rescuing of which from darke oblivion and ruine could not have beene effected but by an indefatigable and unexpressible industry, such as yours); so in a more particular way you have been pleas'd to oblige us in this place, in your bestowing upon our public Library three faire and rich monuments of your learned labours; (the last of w^ch^ relating to the History of St. Paule's, London, was receyved since my coming into office.)[1] And we hold ourselves oblig'd (as part of that meet returne we ought to make) to let you know that we have placed your excellent workes amongst the choice collections of Bookes in our Library, with such inscriptions thereon, as shall (we hope) perpetuate your name and memory to all posterity. S^r^, be pleas'd to accept this acknowledgment of the faire reception of your Favours to us, from,

S^r^,

Your very affectionate friend,

Jo. Worthington.

Jesus Coll., Cambr., Procan. Acad. Cantabr.

June 12^th^, 1658.

To the worthily honored William Dugdale, Esq., these present.

II.

Will of Dr. Worthington.

[Harl. MSS. No. 7045.]

In the name of God Amen, the 15th of Sept. in the year of our Lord 1670, and in the 22d year of our Sov. Lord Charles the 2d. by the Grace of God King of Eng. Scot. France, and Ireland, Defender of the Faith &c. I John Worthington of Hackney near London in the County of Middl. Dr. of Divinity, being of sound and perfect memory through God's Mercy, do make and ordain this my last Will and Testament, in

[1] Dr. Worthington as Vice-Chancellor paid 6s. 8d. for "binding Mr. Dugdal's Antiq. of St. Paul's." (Vol. i. p. 118.)

manner and form following. That is to say, First I commend my Soule into the hands of God that gave it, trusting in his mercies through Jesus Christ the Saviour of the world. My body I commit to the earth to be buried (without any expensive pomp) either in the parish where I dye, or in the parish church of St. Benet Fynk London, or in such other place as my Executor shall think fit. And as touching the distribution of such estate, as it hath pleased God to entrust me with in this life, I do dispose of the same as followeth: that is to say, I give to my three daughters Damaris, Ann, and Mary the summe of £300 a piece for their portion to wit to each of them £300 to be paid to them respectively at their respective ages of 21 years or days of marriage which shall first happen. And if any one of my said daughters shall dye before the said respective portion becomes due to her, then my will is, that the portion of her so dying shall be divided between the 2 daughters surviving by equall portions. And if another of my said daughters shall dye, before her portion be due to her, my will is, that the portion of her so dying, as also what accrued to her, upon the death of her sister shall be divided between my son John, and the surviving daughter equally. And if all my said daughters shall dye, before their portions become due to them, my will is, that the respective estates of my daughters so dying shall be disposed of by my executors for the benefit of my son John, and payd to him at his age of 21 years. And I will, that there be paid to each of my said daughters yearly for their maintenance and education, from the time of my death, until their respective portions become due to them respectively, if they shall respectively live so long the summe of £18 by 4 equal quarterly payments, at the 4 usual quarter days, or days of payment in the year. And I do order will and appoint, that my personal estate, excepting my library, and what is hereafter in this will given by me by way of legacies shall be by my executors hereafter named applied for the satisfying and paying the said respective summs of money hereinbefore ordered to be paid, so far as the same will extend. And I do order and appoint that my executors shall receive the rents and profits of all my lands tenements and hereditaments wheresoever they are within the kingdome of England, untill my said son shall attain his age of 21 years, and apply so much thereof as shall be for that purpose requisite for the satisfying such part of the said monies herein by me appointed, as shall not be

payd and satisfy'd out of or by my said personal estate and for the reimbursing unto themselves their charges and expences which they shall be put unto in and about the executing of this my said will, and the trust hereby in them reposed. And the residue of the said rents and profits, if any shall be, I do appoint to be paid by my executors to my said sonn at his age of 21 years. But if my personall estate at my death shall amount to more than the summe of £900 then my will is that the overplus of the said estate shall be equally divided amongst my daughters to augment their portions. And I give and devise to my said son all my MSS. Books and Papers and such printed books of my library, as hereafter in a schedule annexed are specify'd. And the rest of my library (except the books given by me as legacies to my friends hereafter named) I would have sold by my executors, and the proceeds thereof to be put forth at interest by my executors and paid unto my son John with the interest thereof at his age of 21 years. And my desire is that my son John, if he be judged capable for learning and virtuously inclined, shall be disposed by my executors in one of the Universities of England, to be a scholar: entreating them to place him under the care and tuition of a tutor that is religious and learned. And my desire to them in behalf of my daughters is, that if any of them grown to marriageable estate be disposed to marry, that they would make it their care and endeavour, that such do marry with one that is seriously religious and one not separating from the publick and allowed Church Assemblies. Item I will that all my debts be truly paid by my executors. Item I give to my sister Eliz. Crabb of Alcester and to my brother her husband and to my sister Hephzibah Whichcote and to my brother Benj. Whichcote, Christopher Whichcote, Jeremy Whichcote, and to my niece Catherine Bowker, and to my nephew her husband, and to my niece Sarah Worthington, and to my 2 nephews John Worthington and Francis Worthington to each and every of them 20s. to buy a ring. Item I give to my niece Sarah Worthington for her help in my family the summe of £10. And I will that my executors give her money sufficient for her journey, when she intends to return to Manchester. I give also to my servant Ann Nidd (if she continues servant in my family at the time of my decease) 50s. Item I give to my good friend Dr. Ralph Cudworth Mr. of Christ's Coll. in Cambr., these Hebrew books Tseror hamor, R. Menahem in Pentateuchum, R. Meir in Job, Lechem Dimah or Comment. in Threnos. And

to my good friend Dr. Henry More of the same College I give those books, which he hath of mine. And to my good friend and cosin Mr. Ezekiel Foxcroft, Fellow of King's Coll. in Cambr. I give an antient author in quarto called Pierce Plowman with other old books bound with it. Also I give him Valdesso's Considerations in Italian, and Davila's Works his Spirituall Epistles &c. in Spanish. And to his good mother my Aunt Mrs. Eliz. Foxcroft I give what pieces I have of Jacob Behmen concerning H. N. or the family of Love for or against them.[1]

I do nominate and appoint my very worthy friend Mr. Edward Fowler of Northil in the County of Bedford, Clerk, to be the sole executor of this my last will and testament. And I do give to him my lands in Suffolk, till my son John come to the age of 21 years, to receive the rents thereof to the uses and purposes of this my will expresst. And if my son John dy before the age of 21 years by him to be attained, then until my daughter Damaris shall attain the same age. And I do order my said executor to pay all debts by me owing, and particularly a debt of £8 in money I owe to my late wife's sister Hephzibah Whichcote. And I do give to my said executor for his pains £20 in money books or goods at his discretion.

John Worthington.[2]

Declared to be the last will and testament of
Dr. John Worthington 23d November 1671,
in the presence of us,

Benjamin Whichcote,
John Worthington,
Ann Munford,
Edith Batchelor,
Judith Brooke,
Hephzibah Whichcote,
Sarah Worthington,
Ann Nid.

[1] A bibliography of the books for and against "Henrick Niclaes" will be found in *Notes and Queries*, 4th ser., vol. iv. pp. 356, 404, 430. See also *ante*, vol. i. p. 168.

[2] This will is printed in the *Miscellanea Genealogica et Heraldica*, N. S., vol. i. pp. 149–50, and reprinted in *Local Gleanings*, 4to, vol. i. p. 200. The copy of the will in the *Miscellanea Genealogica et Heraldica*, is taken from the Principal Registry of the Court of Probate (Eure fol. 22, 1672), where it is said to have been proved on 1 February, 1671 (*i.e.*, 1672, N.S.).

Dr. Whichcote's Note an. 1672.

Cosin Fowler hath of Dr. Worthington's estate £1300, with Lord Brecrton's £200, and Sir Charles Doe's £200 bond.

In my hands - - - -	£300
Ald. (Dr.?) Cudworth's - -	200
Mr. Firmin's - - - -	180
Cos. Ben. Whichcot's - - -	120
Mr. Barnardiston's - - -	100
Mr. Wickin's - - - -	100
Lord Brecrton's - - -	200
Sir Charles Doe's - - -	100[1]

An Abstract of Dr. Worthington's Funeral Certificate entered at the Heralds Office.

[Harl. MSS. No. 7045.]

The Rev[d] John Worthington, D.D., sometime Master of Jesus Coll. in Cambridge, Vice-Chancellor of that University, and Rector of Fen Ditton in the County of Cambridge, afterwards Rector of Barking and Needham, together with the Chappell of Dormisden in the County of Suffolk, as also of Moulton All Saints (a Sine Cure) in the County of Norfolk, then Preacher of the Church of S. Benet Fynk within the City of London, and lastly (with the Sine Cure above mentioned) Rector of Ingoldsby in the County of Lincoln, Prebendary of the Cathedral Church of Lincoln, and Preacher at Hackney near London in the County of Middlesex: being about to resign his Rectory at Ingoldsby, by reason of his settlement at Hackney, and to hold the Rectory of S. Benet Fynk in London, by virtue of a grant from the Dean and Chapter of Windsor; departed this life in the Parsonage House at Hackney aforesaid on Sunday morning Nov. 26, A° 1671, and was on the 30[th] of the same month interr'd in the Chancell of the Parish Church; the Rev[d] Dr. John Tillotson preaching his funeral sermon, Mr. Jameson

[1] In addition to these sums of money, and to the lands in Suffolk mentioned in the will, it appears by the Court Rolls of the manor of Elstonwick or Elstronwick in Holderness in the county of York, that Dr. Worthington was at the time of his death seized according to the custom of the said manor, of one quarter of a messuage to which he had succeeded in or before October 1670, as the customary heir of his cousin Robert Wallis, son of John Wallis. *Raines MSS.*, vol. x. p. 185.

Vicar of the Church performing the Office of Buriall, and a considerable number of Divines and others of the City of London, together with Parishioners of Hackney attending his corps, all in such solemn manner as became the testimony of a more than ordinary reverence to his person &c., justly due to a gentleman so excellently accomplisht with what is most truly noble and praise-worthy, as he had approved himself to be in all the parts of his life.

One in whome nothing was more eminently conspicuous, than that which is the signal character of the noblest souls, a mighty zeal and industry to be usefull in the world, especially in those things which tend to the advancement of piety and learning. So entirely devoted to the publick good, that he often ventured his health, and denied himself as to his ease and advantages in order to promote it. To be serviceable to the good of others, being more in his desire and esteem than height or greatness; as was witnessed by the unwearied endeavours of his whole life.

He was born about the beginning of Febr. 1617, at Manchester, a town of chief note in the County Palatine of Lancaster, of virtuous and religious parents, persons of chief note and esteem in the town. His father, Roger Worthington, extracted originally out of Worthington, within the Parish of Standish in the County Palatine aforesaid, and Katherine his mother, from the Heywoods of Heywood in the same County. The which Roger Worthington died in Aug. 1619, and Katherine in Febr. 1651, and ly interr'd in the Parish Church at Manchester; as also Francis Worthington of Manchester (one of the younger brothers of the said Dr. John Worthington) and Sarah his wife, daughter to Edward Byrom of Salford in Com. Lancast., together with severall other descendants from the said Roger and Katherine, some of whom have their memories preserved among the Monumentall Inscriptions in that Church.

The deceased Dr. John Worthington married Mary the daughter of Christopher Whicheote Esq^{r}, sometime a Spanish Merchant in London, brother to S^{r} Jeremy Whicheote Baronet, originally extracted out of Whicheote in the County of Salop; which Mary was born in the Parish of Little St. Helen's London 27 Julii 1610, and had issue by the defunct:

1. Mary Worthington, who died in her infancy.
2. Damaris Worthington born Apr. 2, 1661, at Fen Ditton near

Cambridge, and married at Hendon in the Cou. of Middlesex Apr. 28, 1685, to Nathaniel Turner of Fleet Street, in the Parish of St. Dunstan in the West, London, Linnen-Draper; by whome she hath had issue, (1) Jane, (2) John, (3) Ann, (4) Mary, (5) Nathaniel, (6) Francis, (7) Thomas, (8) Whichcote, (9) Edward.

3. John Worthington (only son and heir to the defunct) born at Fen Ditton aforesaid Jun. 18, 1663, bred sometime at the Free School of St. Albans, afterwards at Eton College, and from thence transplanted to Jesus Coll. in Cambr., where he was admitted Pensioner Febr. 9, 1680. Soon after Scholar, took the Degree of Bach. of Arts in January 1684, and commenced Master in the beginning of July 1688. On the 26th day of which month, he was admitted into the Society of St. Peter's College in the same University.

4. Ann Worthington, born at Hackney near London Aug. 6, 1665, and married Jun. 1, 1695, in the Church of S. Giles Cripplegate Lond. to Meshach Smith, A.M., sometime of Jesus College in Cambr., now Vicar of Hendon in the County of Midl., Prebendary in the Cath. Church of Wells, and Preacher of the Thursday Lecture in the Church of All-Hallows Bread Street London, by whome she hath issue William Smith her only child.

5. Mary Worthington, born at Ingoldsby in Lincolnshire Aug. 2, 1667, who died at the Boarding School at Clapham, within the County of Surrey, at the age of seven years and upwards and lieth buried in the Chancell of All Hallows Bread Street at London.

After a safe delivery of which child, Mary the wife of the defunct, was taken ill of a Fever whereof she died within a few days, to the great grief of her family and acquaintance: her singular innocency of life and unspottedness from the world, exemplary piety &c. embalming her memory with honor; whilst her corps (not capable of being kept so long as was desired) was on Thursday evening Aug. 9, 1667 (the next day after her decease) decently carried to the Church of Ingoldsby aforesaid, attended by the inhabitants of that Parish, and severall of the gentry and others of the neighbouring Parishes, for whom, out of an exceeding respect to her memory, such provision was made, as was more than ordinary upon the like solemnities, together with a funeral sermon preached by the Revd. Mr. Ludington, Minister of the next town, who also performed the Office of Buriall in the middle of the Chancell, where she now resteth, under a fair and large stone, with this inscription:

Here lyeth the Body of Mrs. Mary Worthington, the wife of Dr. John Worthington Rector of this Parish. She deceased on Aug. 8, 1667.

Phil. I. 21. To die is gain.

Out of a due regard to whose memory, as well as to the aforesaid defunct's, this Certificate was taken the 30th day of Nov. 1697, by Sr. Henry St. George Kt. Clarenceaux King of Arms, at the request of Mr. Benjamin and Jeremy Whichcote brothers to the said Mary, and attested by the subscription of their names: as also by Sr. Paul Whichcote Kt. and Bt., their cousin German, and the Rt. Revd. Edward Ld. Bp. of Gloucester, their next kinsman, and sole executor of the defunct's last Will and Testament.

Epitaph on Dr. Worthington's Monument in the Parish Church of Hackney.[1]

To the Memory
of
John Worthington D.D.
Sometime Master of Jesus College in Cambridge
and Minister of this Parish
Who was as remarkable for his Piety and Learning
as any the last Age has produced
And by his own Pious and Excellent works as well as by
Publishing those of some of the most Learned men
of his time has rendered his memory precious to
all succeeding Generations
He was born at Manchester in February 1617 and
through the whole Course of his life
shewed an uncommon Zeal for the Glory of God
in promoting piety and vertue and by a strict
attendance on the Dutyes of his Sacred Function

[1] It appears from Baker's note (*post*, p. 378), and Dr. Fowler's letter to John Worthington the younger (*post*. p. 381), that Dr. Worthington was buried in the chancel of Hackney Church without a monument, and Baker states that John Worthington the younger had by his will ordered one to be erected. It is clear from the terms of this epitaph, that the monument upon which it is engraved is the one erected according to the provisions of the will of John Worthington the younger. It was placed on the east wall of the south aisle of the church (Lysons' *Environs of London*, vol. ii. p. 465). The church was pulled down at the beginning of the

was highly acceptable to every place he had a relation to
He died November the 26. 1671
The famous Dr. Tillotson in the character he gave
him at his interment will supply the defects of this table
This Monument was erected pursuant to the Will of
John Worthington his son born at Fen-Ditton
in Cambridgeshire when his father was Rector there
was Fellow of St. Peter's College in Cambridge and
by his Piety Humility and Learning shewed himself
not unworthy of so Great and Good a Progenitor
He died the 19th of January 1737 aged 75
by his own appointment lyes buried in the
adjoining Churchyard
The righteous shall be in
everlasting remembrance
112 Psalm 6.

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present century. According to Robinson's *History of Hackney* "in the year 1814, there was a large marble tablet [to the memory of Dr. Worthington] lying under the Old Tower, which was then about to be cleaned and repaired at the joint expense of Mr. Turner and the parish, in order to its being put up in one of the vestibules of the new church of St. John." In the *Miscellanea Genealogica et Heraldica*, where, as well as in Robinson's *Hackney*, the epitaph is printed, it is stated that "the several portions of this monument, which is very large and handsome, are now [1874] lying in the building known as the Rowe Chapel or Downshire Mausoleum, and might without much trouble or expense be erected in one of the porches of the new church." I am informed by the Rev. J. W. Kenworthy, Vicar of Braintree (late Curate of Hackney) that "the fragments of the monument were taken out of Rowe Chapel in the autumn of 1878 . . . . and placed in the vestibule of the new church of St. John." At the head of the monument as given in the *Miscellanea*, are Dr. Worthington's arms and crest. The arms are argent an annulet between three threepronged dung forks sable, and the crest is a goat passant, holding in the mouth an oak branch vert, fructed or. The annulet would seem to be the mark of cadency, although in an unusual position on the Honor point instead of in Chief. In Collier's statement (*ante* vol. i. pp. 2–3), the Worthingtons of Manchester are given *fifthly* as a branch of the Worthingtons of Worthington. The arms appear to be *allusive*, the word "worthing" being in general use in Lancashire and Cheshire in the seventeenth century as meaning "dung." (See *Manchester City News Notes and Queries*, Sept. 26, Nov. 7, and Nov. 14, 1885.) At the time of the re-erection of the Tablet in 1878, as Mr. Kenworthy informs me, no remains of the arms were found. On inspecting the monument (17 March, 1886) I find that what purports to be the arms and crest of Dr. Worthington, recently sculptured in marble, have been placed above the Tablet. But I am amused to see

[The following epitaph upon Dr. Worthington is taken from Harl. MSS., No. 7015. It was first printed in *Thomæ Caii Vindiciæ* (see *ante*, p. 339) and reprinted in the *Gentleman's Magazine* for 1776 (vol. 46, p. 446); in Robinson's *Hackney*, (vol. ii. p. 71); and in *Local Gleanings*, 4to (vol. ii. p. 5). It was probably written by Dr. Worthington's son, with the intention of placing it, in his lifetime, in the chancel of Hackney Church, where his father was buried. This, however, was never done, and it was not until after his death that the monument with the above inscription was erected. When John Worthington the younger wrote the following epitaph, he was not accurately acquainted with the facts of his father's life, as he erroneously states (no doubt from the information given him by Dr. Wroe, *post*, p. 383) that he had been "President of Emmanuel College." It appears by the *Diary* (vol. i. p. 20), that in 1644, he filled the office of Dean of the College.][1]

To the Memory of the Reverend and learned
Dr. John Worthington
Sometime President of Emanuel Coll. in Cambridge
Afterwards Master of Jesus Coll., and Vice-Chancellor of the
University:
Successively Rector of

Horton in the Co. of Bucks	Barking (w^th^ Needham)
Graveley and Fenn-Ditton	in the County of Suffolk,
in the County of Cambridge	Ingoldsby in Co. Linc.

As also Preacher at

S. Benet Fynk in	Holmes Chapel in
the City of London,	the Co. Pal. of Chester.

And lastly in this Church;
Being at the same time Prebendary
In the Cathedral Church of Lincoln.
And Rector of Moulton All-Sts. (a Sine Cure) in Norfolk.
He was born
The beginning of Febr. 1617,

the *dung forks* have been replaced by unmistakeable *tridents!* Was this simply the fancy of the sculptor, or were the ecclesiastical authorities of Hackney shocked at the homeliness of the charges on the Doctor's shield?

[1] The Rev. James Illingworth, B.D., of Manchester, at one time a Fellow of Emmanuel, "is always styled by his contemporaries 'formerly President of Emanuel.'" (*Palatine Note Book*, vol. iv. p. 79.)

At Manchester in the County Pal. of Lancaster
His pious Father, Roger Worthington, being a person
Of chief note and esteem in that Town.
By his most Affectionate
and virtuous wife,
Mary the daughter of Christopher Whichcote Esqr.
And niece to S^r^ Jeremy Whichcote Baronet,
(Who died in Childbed 1667, after a safe delivery)
He had Issue
John his only Son and Heir
and 4 daughters viz:
Mary, Damaris, Ann, and Mary;
Of w^ch^ the first died in her Infancy
The last 3 years after her Father.
Having approved himself in all respects
A person of whom the world was not worthy
He exchanged this life for a better Nov. 26, 1671.
And was on Nov. 30, interr'd in this Chancell;
Who being dead yet speaketh:
His Posthumous Discourses, made public
Remaining also ample Testimonies of his deserving
The most excellent Character he left behind him.
2 Tim. 4, 7, 8.
I have fought a good fight, I have finished my Course,
I have kept the faith: Henceforth there is layd up
for me a Crown of Righteousness, w^ch^ the Lord
The Righteous Judg shall give me at that day;
And not to me only, but unto all them that love
His appearing.
Hoc M. posuit defuncti filius,
J. W. Cantabrigiensis A.M.
Coll. Divi Petri Ex socius.
[In the Chancell of the Church of Hackney Com. Middl.][1]

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[1] Baker evidently thought that this was the epitaph intended to be placed on the monument to Dr. Worthington, erected according to the son's will. No doubt it had been furnished to Baker with the Almanacks and other papers by John Worthington the son.

Baker's "Note of Dr. Worthington."
[Harl. MSS. No. 7033.]

John Worthington, born at Manchester Com. Lanc. was baptiz'd Febr. 8, 1617, was ordained Deacon and Priest by the Bp. of Linc. Jun. 1646, Rector of Horton, 1654, Master of Jesus College (by order Nov. 14, 1650) admitted Master Jan. 1, 1650, w^ch^ preferment he would have declin'd but was prevailed with to accept by importunity of the Society, and of other friends, neither tooke the covenant, nor (as far as appears) the Engagement (as neither did Dr. Whichcot) being both then out of the way and absent. He resigned Horton for Gravely in the College gift, was afterwards Rector of Ditton an. 1654: w^ch^ he held till 1663 mense Maii, when he exchang'd it with Dr. Stephens for Barking and Needham with the chapel of Dormisden Com. Suff. and Dr. Stephens was preferred to Ditton. At the same time the Dr. was collated to the Rectory of Moulton Com. Norf. w^ch^ he held till his death, being a sine cure. His other livings he resigned in 1665, being then preacher at St. Benet's Fink, Lond. where he preached constantly during the plague; he was burnt out by the fire of London. In 1666 he had an offer of a chapell in the north with an allowance of £200 per an. not made good. Upon that disappointment he was preferred by Dr. More to the Rectory of Inglesby near Grantham Com. Linc. and was admitted Lecturer of Hackney near London Mar. 25, 1670, where he died Nov. 26, 1671, die dominica, and was buried in the Chancell there without a monument w^ch^ his son (who gave me this account) has ordered (by will) to be erected to his memory.

He was admitted Preb. of Lincoln (by Archbishop Sheldon's interest) an. 1668, and had he lived, might have returned to St. Benet's Fink.

He was (and was looked upon in the University) as an Arminian in his opinions. Dr. Stern returned to College in July 1660, where he was received by Dr. Worthington with an entertainment and consort of music in the lodge, where he was suffered to continue (with seeming kindness) till November, that he could fit up his own house at Ditton, and might perhaps have continued Master if the Bp. of Ely [Dr. Wren] had been as well affected as Dr. Stern, but the Bp. resum'd his old methods of severity and height, as appears from other instances.

[Mr. Crossley does not seem to have been acquainted with the name of Dr. Worthington's tutor, as though he is mentioned in vol. i. of the Diary and Correspondence (p. 10) his name is not given. The following note of Baker is from the Harl. MSS., No. 7045.]

"Richard Clerke, B.D., Tutor to Dr. J. W., was second son to Matthew Clerke of Lynn in Norf., which Mathew was son and heir to Richard Clerke of the same town, by Johan his wife, second daughter and co-heir to Thomas Parker, Alderman (and sometime Maior) of Norwich, brother to Dr. Mathew Parker, Archbishop of Canterbury."

III.

The following letters, written to Dr. Worthington's son John, are from the Harleian MSS., No. 7045 (*Baker's Collection*).

Mrs. Grigg,[1] *in a Letter to Mr. Worthington Jul.* 26, 1691.

Expressing the real honor and esteem I had for your very excellent father; a man so exactly carefull to adorn his most holy profession, that my pious husband highly reverenct him, as a very admirable example. Of him I first learnt what thoughts were due to Dr. Worthington, and his conversation with me ever after perfectly agreed with those sentiments, good Mr. Grigg had of him.

As for what passt on his death bed, I can give but a short account, for his request to me, to come to him in his extremity came not till he was in his agony. But even then I found him very sensible, and with the most resigned quiet mind expecting his dissolution. After some short reflections on his own extremity (which were all suitable to his truly Christian life) he expresst the most tender care of his children, above all things desiring, they might have early the best impressions of religion, and desired me, if possible, that his daughters might be with me. He was pleased to say, that Mr. Fowler would ease me of the worldly part, and not doubt of his wishing, that I would be concern'd in the other. I imputed this particular desire, to his having much

[1] See *ante*, pp. 358, 360.

oftner discourst with me, of the strict way of holy living, than perhaps he had done with Mrs. Fowler; and that it would be very natural for me, to be entertaining his beloved children in his own strain or way. This I promised I would do, if it were in my power, which seemed to me to give him satisfaction. Soon after I had said what I concluded was most pleasing to him, I was forced to leave him, my own son being at the same time desperately ill. Nothing but this most natural obligation could have made me steal away from a departing saint, who was not willing to have me absent in his last moments. I may well call them so, for he lived not many hours after I left him. His inclinations for a holy regular way of living was very great, and his opinion that it was not unsuitable to my mind also, made him desirous his daughters might be near me. And so they were for some time, where they had the affection of divers of that excellent family, whose sanctity he wonderfully admired.

Mrs. Ashton's account of her brother-in-law Dr. W's. last sickness.

For some weeks before, he was more than usually studious, so that he seldome sat down to dinner, but ate it walking or standing, studying all the time. He fell sick on a Sunday, after he had preached in the fore noon his Lecture at Hackney. The next day, as he was sitting on the close-stool, he fainted away. His distemper was a sort of Pleurisy. Dr. Huske his first Physitian, thought some circumstance made bleeding dangerous, but on Friday Dr. Needham's order, and Dr. Sidenham being sent for, ordered him to be blooded the 3d time. That day was taken from him 30 ounces of blood, all which (as the former) was corrupted.

To Mr. John Worthington.

[From Sarah Swarbrick.[1]]

Dear Cosin,

I should be very ungratefull, if I did not answere you in so small a favor, and will do what lies in my power to satisfy you concerning those things you write of.

[1] See *ante*, p. 309.

(1) As for my uncle's charity at Ingoldsby and Hackney, he always used to relieve those that come to his house for alms: and at Ingoldsby every Christmas he made a large Feast for the people.

(2) For his demeanor in his sickness, he bore it with great patience and submission to God's will. The first day of his sickness viz. Munday Nov. 20, he sent for a neighbour, to know whether he went to London: if he did, to get some body to preach for him the next Sunday, being greatly concern'd for his Churches welfare.

(3) Of his expressions I remember nothing; but I can remember the manner of his sickness, and the things applied to him.

(4) The time of his death was not much after 12 of the clock, upon Saturday night, as I judge.

If this be not sufficient, or if I have misconstrued any thing of the 4 questions you put to me, pray advise me, and I will satisfy you, if I can, and shall be always very glad to gratify you in any thing. This with my respects to your self and sisters is from

Kind Sir, yours affect. &c.

Liverpool Nov. 30, 1700. Sarah Swarbrick.

Bp. Fowler in a Letter to Mr. Worthington Oct. 2, 1697.

Dear Cosin,

There is no service I am able to do you, but you may command it of me, and glad shall I always be of opportunities, to shew how hearty an affection I have for you. But I wish I could better serve your design in the queries you put.

(1) As to what part of the Chancell, your father was buried in, I cannot certainly inform you, but I fancy it was about the middle. Sure the Sextons keep account.

(2) As to the minister that buried him, I am very confident, it was Mr. Jameson, the then Vicar of Hackney.

(3) As to the holders of the pall, no doubt they were ministers, but I cannot call to mind who.

(4) As to the number of ministers, or persons of quality that were at the funeral, I am at a great loss. I remember no persons of quality, except such as lived in Hackney, particularly the merchants there, but the invitation (I am very sure) was general, and that the company was great.

For Mr. John Worthington, &c.

[From Dr. John Wallis.[1]]

Sir,

I was yesterday surprized upon the receipt of a letter, subscribed, John Worthington, not knowing any of that name now living. That worthy person, Dr. John Worthington, your father (with whom I had the honour formerly, to have been well acquainted) having now been dead for many years. But upon perusal of it, I was not displeased to find a son of his, willing to continue and propagate the memory of so worthy a person. You inquire particularly of that time, wherein I was contemporary with him in Emanuel College which was (as I remember) from about the end of the year 1632, till toward the end of the year 1640. In which year I took the Degree of Mr. of Arts, and soon after left the College: finding my self not in a capacity of being chosen a Fellow of that House; there being already one Fellow of the same County with me, and the Statutes of that College not allowing more Fellows than one, of any one County. Otherwise I should have been willing to continue an university life for some longer time.

While I was there contemporary with your father, he was (deservedly) reputed a very good scholar (in Latine, Greek, and Hebrew) a good Orator, a good Poet, and a very ingenious person in other parts of learning, a very good natur'd man, and very well beloved and esteemed in the University, both in and out of that College. After I left the College, he was chosen a Fellow of that House, in the year (as I remember) 1642 (or thereabout), being about a year seniour to me in that House. He was a good divine, a good preacher, and of exemplary pious life. He was afterwards Head of another College in Cambridge, and died (many years after) Minister of Hackney near London. But of these later years, I presume, you have from others more particular memorials, than from

Sir, Yours to serve you,

Oxford July 12, 1701. John Wallis.

[1] Dr. John Wallis, the eminent astronomer, entered Emmanuel College in 1632. In the notes in the first volume of this *Diary and Correspondence*, both he, and his *MS.* correspondence (which was in Mr. Crossley's possession) are several times referred to. The correspondence, &c., which was divided into seven lots at the sale of Mr. Crossley's library, sold for £27 9s.

For Mr. John Worthington, &c.

[From Dr. Richard Wroe, Warden of Manchester.[1]]

Sr.

The esteem I had for your worthy father, makes me very willing to gratify the request of his son, and wish, I were as able as willing, to give you satisfactory information. In order to which I have stay'd some time, since I receiv'd yours, to make inquiry, for I know nothing my self, especially of his earlier years, being admitted into Jesus Coll. when he was Master there. I was afterwards indeed honoured with his acquaintance, and intrusted with some of his books, after he left the College, till he could dispose of them. I was also imployed by him near 50 years ago, to make some inquiry, after the papers of two remarkable men of this County, both Mathematicians, Mr. Horrocks, and Mr. Crabtree,[2] of whom I have lately given an account, to a member of the Royal Society,[3] having met with some informations concerning them, which I could learn nothing of when your father imployed me, to search after them. If Mr. Ja. Illingworth[4] had been living, who was his contemporary and acquaintance, he might probably have given you some particular account, being an inquisitive man, and concerned in some Memoirs of Lancashire men. But tho' I have enquired of his executor, if he found any thing in his papers of Dr. W. yet he tells me, he can find nothing. All that I can meet with upon search, amounts to this.

Jo. Worthington was born in Manchester, admitted in Eman. Coll. Cant. 1632. Elected Fellow of that House 1641. Commenced B.D. 1646. Stayed in that College 19 years, at which time, from President there, he was made Master of Jesus Coll. 1650.

Rector of Horton near Windsor, afterwards presented to Gravely near Cambridge, by the College, which he accepted (tho' of less value

[1] For notice of Dr. Wroe, see *Palatine Note Book*, vol. ii. pp. 1–7, and pp. 33–7, and *Wardens of Manchester*, pt. ii. (Chet. Soc., N.S., vol. vi.) pp. 148–57. An extract from this letter is printed *ante*, p. 238.

[2] This would be about the time when Worthington sent to Hartlib the two *MS.* copies of Horrox's *Venus in Sole Visa* (see *ante*, p. 366, and vol. i. pp, 124, 125, and 130).

[3] Probably Flamsteed the Astronomer. (See *Palatine Note Book*, vol. ii. p. 265.)

[4] James Illingworth of Manchester, B.D., Fellow of Emmanuel College. (See *Palatine Note Book*, vol. iii. p. 16; vol. iv. pp. 79, 81.)

than Horton) that he might be near it. He was after Rector of Ditton, within two miles of Cambridge, and within sight of his College. Vice-chan. of the University 1657. That he had a design to do our Church here some service, I readily believe, both because he writ so to the Archbp. and because I know, he had been concerned about some Memorials of our Church and Town, and particularly had done that service to it (which was perhaps that mentioned in his letter) as to take an account of the painted glass windows of our Church, whilst entire, with the Histories, Inscriptions, and Coats of Arms in them. This I have oft enquired after, and should be very glad, if it might be retrieved, and shall beg the favor of a copy of it, if in your hands. I mean among his papers, as I hope, it may be. You will accept this slender account in good part, and if I can be any way further serviceable to your design, you may assure your self of the readiness of

Your humble servant,

Manchester Ap. 25, 1712. R. Wroe.

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ADDENDA ET CORRIGENDA.

VOL. I.

Page 57, note 1, line 2, *for* "1601" *read* "1661."
„ 101, note, line 5, *for* "Colton" *read* "Cotton."
„ 125, note 1, line 19, *for* "1688" *read* "1688–9."
„ 133, note, line 14, *for* "belluo" *read* "helluo."
„ 163, note, line 9, *for* "1646" *read* "1641."
„ 180, note, line 18, *for* "Voght" *read* "Vogt."
„ 192, note 1, line 11, *for* "Ranalagh" *read* "Ranelagh."
„ 250, note, line 10, *for* "1663" *read* "1633."
„ 299, note, line 5, *for* "October" *read* "November."
„ 368, note, line 15, *for* "fiuxit" *read* "finxit."
„ 378, Index, under "Bee, Cornelius," *for* "156" *read* "186."
„ 384, Index, under "Dury, John," the words "Milton's letters to" are wrongly inserted. Milton's letters were written to Oldenburgh.
„ 393, Index, *for* "Schröder" *read* "Schrader."

VOL. II.—PART I.

„ 27, note 1, line 2, *for* "1519" *read* "1529."
„ 31, note 1, line 3, *for* "J. Casaubon" *read* "I. Casaubon."
„ „ „ line 3, note 2, line 12, *for* "Du Thou" *read* "De Thou."
„ 43, note, lines 1, 2, and 7, *for* "Fosterus" *read* "Forsterus."
„ 45, note 1, line 1. This cannot be the Thomas Long, Prebendary of St. Peter's, Exon. (See Wood's *Athenæ*, vol. iv. p. 485.) The person Hartlib means may be "Mr. Geo. Long at Bath," mentioned by Calamy as ejected from Bath. (*Acct.*, p. 623; *Cont.*, p. 768.)
„ 95, note, line 12, *for* "1713" *read* "1712."
„ 147, note 1, line 1, *for* "Stephen de Moine" *read* "Stephen or Etienne Le Moine." He was Rector of the University of Leyden, and the degree of D.D. was conferred on him at Oxford in 1677. A notice of him will be found in the *Biographie Générale*, vol. 35.
„ 156, note, line 1, *for* "Wackton" *read* "Warkton."
„ 172, note 1, line 2, *for* "1655" *read* "1665."
„ 178, line 2, and p. 343, note 1, line 6, *for* "Anna" *read* "Anne or Ann." She is called "Anne" in the Baptisms in the Hackney Church Registers (*Miscellanea Heraldica et Genealogica*, vol. i. N.S., p. 152), and "Ann" in her father's will and funeral certificate (*ante*, pp. 367, 371).

VOL. II.—PART II.

„ 256, note 1, *for* "Boothby Pagnall" *read* "Boothby Pagnell."
„ 307, line 12, *for* "From Dr. Worthington" *read* "To Dr. Worthington."
„ 343, note 1. I am informed by Mr. Kenworthy that the following entries are contained in the Vestry Minutes of Hackney:—

"Nov. 30th, 1669. Dr. Worthington was chosen by general consent to act as Lecturer for a year, and the gentlemen subscribed four score pounds for his encouragement for the sayd year.

"June 5, 1670. Vestry ordered that a Reader be allowed under Dr. Worthington."

Baker (*ante*, p. 378) says that Dr. Worthington was appointed Lecturer of Hackney, March 25, 1670. (See also p. 331.)

CHARLES SIMMS AND CO., PRINTERS, KING STREET, MANCHESTER.

THE

DIARY AND CORRESPONDENCE

OF

DR. JOHN WORTHINGTON,

MASTER OF JESUS COLLEGE, CAMBRIDGE, VICE-CHANCELLOR OF THE UNIVERSITY OF CAMBRIDGE, ETC., ETC.

FROM THE BAKER MSS. IN THE BRITISH MUSEUM AND THE CAMBRIDGE UNIVERSITY LIBRARY AND OTHER SOURCES.

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